



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

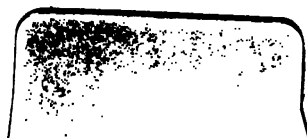
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



36.

713.



NARRATIVE
OF A
JOURNEY FROM LIMA TO PARA,
ACROSS
THE ANDES AND DOWN THE AMAZON:
UNDERTAKEN WITH A VIEW OF
ASCERTAINING THE PRACTICABILITY OF A
NAVIGABLE COMMUNICATION WITH THE ATLANTIC,
BY THE RIVERS
PACHITEA, UCAYALI, AND AMAZON.
— 2/
BY LIEUTENANT W. SMYTH AND MR. F. LOWE,
LATE OF H.M.S. SAMARANG.



Descent from San Pablo.

LONDON:
JOHN MURRAY, ALBEMARLE-STREET.

MDCCCXXXVI.

713.

LONDON:
Printed by WILLIAM CLOWES and SONS,
Stamford Street.

PREFACE.

IN presenting to the Public the following Narrative of our proceedings in an attempt of a somewhat adventurous character, we beg distinctly to disclaim all assumption of a literary character, for which our profession and pursuits have not qualified us.

The expedition was undertaken at the suggestions of persons well able to judge of the utility of its object, and although it has not succeeded in attaining that in the manner proposed, we trust it will appear from the following pages that its failure is not attributable to any want of exertion or perseverance on our part; and we hope that the account of our journey, and the information collected in the course of it, may prove not altogether useless or uninteresting.

With these feelings we launch our little book, and should anything it contains hereafter prove in any degree serviceable to our country, the highest object of our ambition will have been attained.

CONTENTS.

Preface	Page iii
CHAPTER I.	
Introduction	1
CHAPTER II.	
Commencement of Land Journey—Ascent and Passage across the Andes	15
CHAPTER III.	
An Account of Cerro Pasco, the district which contains the principal Silver Mines belonging to Peru	38
CHAPTER IV.	
Continuation and Difficulties of the Land Journey—By Malanchaca and Huariaca as far as Ambo	53
CHAPTER V.	
Hospitable Reception at Huanuco, and Description of that City—Further Continuation of the Land Jour- ney by Panao, Chaglla, and Muña—Fall of Major Beltran's Horse down the Precipice, and his own extraordinary Escape	63

CHAPTER VI.

	Page
Arrival at Pozuzu and desertion of the Escort and Muleteers, compelling an abandonment of the Plan projected—Adoption of a different Course by the River Huallaga, and Journey to Casapi for that purpose . . .	90

CHAPTER VII.

Embarkation in Canoes on the Huallaga—Beautiful Scenery of the River—Difficulties in passing the Rapids, and Dexterity of the Indians—Account of the New Settlement of Juana del Rio—Curious Salt-hills on the Banks of the River	116
---	-----

CHAPTER VIII.

Further Progress down the River, and Visit to the Towns of Juan Guerra and Tarapoto—Dangerous Pass of the Estero and the mode of descending it—Arrival at the Indian Town of Chasuta, and its Description—Extraordinarily rapid rise and fall of the River . . .	146
--	-----

CHAPTER IX.

Impetuosity of the River at the Pass of Uraquiyacu, and the Passage effected through the Trees—Ascent of the River Chipurana, and Land Journey across the Pampa del Sacramento—Descent of the Santa Catalina River, and Meeting with Padre Plaza at Yapaya—Conducted by him to the River Ucayali and Mission of Sarayacu	159
--	-----

CHAPTER X.

Endeavours to persuade the Missionary to assist in the Ascent of the Ucayali and Pachitea to Mayo—Sketch of the Spanish Missions—Description of the Pampa del Sacramento	189
--	-----

CONTENTS.

vii

CHAPTER XI.

	Page
Account of the Mission and Town of Sarayacu, its Inhabitants and their Manners	203

CHAPTER XII.

Account of the Indian Tribes inhabiting the Pampa and Neighbourhood of the Ucayali—Of the Wild Animals, Birds, and Fish—Manatee and Turtle—Vegetables and Fruits	223
--	-----

CHAPTER XIII.

Departure from Sarayacu—Arrival at the River Amazon—Description of the Town of Nauta—Archery at Omaguas—Progress down the Amazon to Cochinquinas	250
--	-----

CHAPTER XIV.

Arrival at Tabatinga, the Frontier Town of Brazil—San Pablo—Account of the River Yavari—Indians from Sarayacu return home—Description of their manner of Paddling—Voyage down to the Mouth of the Purus—Number of great Rivers which fall into the Amazon in this part of the Stream	267
--	-----

CHAPTER XV.

Rio Negro—Account of the Towns of Barra and Santarem—Communication by Water between the North and South Parts of South America—Arrival at Para—Departure for England—Conclusion	293
---	-----

DIRECTIONS FOR PLACING THE PLATES.

Portachuelo de la Viuda	<i>to face page</i> 28
Road between Muña and Pozuzu	83
Fall of Major Beltran's horse	88
Malpaso del Estero	152
Sunday's amusement at Chasuta	154
Indian Huts on the River Chipurana	160
Vaca-Marina, or Manatee	197
Cashibo	233
An Island Passage of the River Amazon	251
Ticuna	266
Map of the River Negro	293
MAP of the Route from LIMA to SARAYACU } PLAN of the Rivers UCAYALI and AMAZON }	} to be placed at the } end of the book.

JOURNEY FROM LIMA TO PARA, &c.

CHAPTER I.

INTRODUCTION.

IN the month of June, 1834, His Majesty's ship Samarang, Captain C. H. Paget, arrived at Callao and remained stationary there for the three months previous to her final departure for England, the time of service being expired. During her stay I visited the interesting city of Lima as often as the duties of the ship would permit, where I was most hospitably entertained by our Consul-General B. H. Wilson, Esq., to whose kindness both myself and my companion are deeply indebted.

Through the introduction of the Consul-General I became acquainted with an English resident, Mr. John Thomas, who invited me to take a trip with him to Lurin to see the ruins of the ancient

city of Pachacamac, which lies in a fertile and most beautifully-picturesque valley, about six leagues to the southward. It was on this occasion that Mr. Thomas first intimated to me the idea of penetrating the Montaña, as the interior is always styled, as far as Mayro, where, by all accounts, there was to be found a large and navigable river called the Pachitea, which, communicating with the Ucayali, opened a direct route by the Marañon to the Atlantic.

Mr. Thomas enlarged much upon the benefits that might accrue from a more perfect acquaintance with this river, and the outlet it promised for the natural productions of the country, which are numerous, the exploration of which he deemed practicable, with the assistance of the Peruvian government; and, in support of his suggestion, pointed out to me, in the *Mercurio Peruano*, (a paper written by Padre Plaza,) a passage of which the following is a translation:—

“*Sarayacu*.—Having spent thirty-two years in these forests, I know from experience that their situation is superior to that of the Marañon, being more healthy, and intermittent fevers and dysente-

ries not being so common, which have destroyed so many people at various times on that river. The ground is excellent for the seeds of yucas, plantains, sugar-cane, rice, and other necessaries, which it produces in abundance. The Ucayali abounds in fish of various qualities, besides turtle and manatee, and there are in the woods an infinite number of birds and beasts that serve for food. The three entrances to this district are by Huanuco and the port of Mayro, by Tarma and the river Chanchamayo, and by the Jauja and Andamarca, taking the direction of Pangoa, which is passable, and has been so since the year 1815, in which I crossed from the plains of Sacramento to Pangoa, where I formed a friendship with various nations on the way; and by this route for seven years the mission has received all its supplies. In this expedition I explored all that was remarkable from Sarayacu, which is fifteen days' distance up the river from the Marañon, and ascended from thence as far as the river Pachitea in twenty days. The latter is very commodious for navigation, since in eight days alone canoes may be conducted from its

mouth to the port of Mayro, and from thence, by land, the old town of Pozuzu may be reached in two days, and the city of Huanuco in three days more.

“The greatest impediment in navigating this river is, that both banks are inhabited by savages of the Cashibo nation, who are cannibals, and who subsist on human flesh: they are not in amity with any other nation. But it would be easy to remove this impediment, and render this important river serviceable to the export of the produce of these countries.”

Mr. Thomas also obtained for me some valuable information from the archives of Lima. I then consulted Mr. Wilson, the Consul-General, and found him eager and ready to assist in an enterprise which he esteemed likely to prove beneficial to the public, and his very extensive knowledge of the geography, commerce, and interests of South America, had great weight with me in furtherance of the projected plan of Mr. Thomas. Mr. Wilson promised me all his influence with the Peruvian government, and to introduce me to such residents of Lima as, from

their acquaintance with the interior, would be most likely to afford me useful information. Of these persons Dr. Manuel Valdizan, and Don Jose Manuel Villaran, the priest of Panao, were the principal; the former, being the deputy for Huanuco, and councillor of state, was enabled to furnish me with a great deal of information extracted from the manuscript letters of the missionaries, as well as that most interesting publication the *Mercurio Peruano*. To this gentleman, whose knowledge, scientific acquirements, and patriotism do him an honour of which few in his country can boast, I and my companion are most particularly indebted; for he not only assisted us with his counsels, but accompanied us to Panao, the last civilized place of our land journey. The following is a translation of a paper drawn up by him upon this subject:—

“The navigation of the Ucayali, by way of the Pachitea from Mayro, is undoubtedly an undertaking in which humanity is highly interested. The missionaries who undertook the propagation of the faith among the natives met with the following obstacles to their success:—first, the want

of a mule-road from Pozuzu to Mayro ; secondly, a bridge over the river Huancabamba, which is between Pozuzu and Mayro ; thirdly, a fortified town at the port of Mayro. The Spanish government sent orders to overcome these obstacles ; but at this time the protection of the viceroy being withdrawn from the missionaries, and they having lost the assistance and influence of Padre Sobreviela, their director, and Padre Girbal, nothing was done, and the inhabitants of the shores of the immense territory of the Montaña were resigned to barbarism and ignorance.

“ The survey made by order of government, from Huanuco in 1783, of Panao, Chaglla, Muña, and Pozuzu, and the celebrated treaty made by Father Sobreviela with the people of Panao for the opening a road from Pozuzu to Mayro, produced no effect. The forces destined for the fortress at Mayro withdrew to Huanuco, taking with them their four field-pieces and swivels ; the dread of an attack from the savages made the troops think themselves too weak, and was the cause of the abandonment of the project, which

had for its aim the facilitating and shortening the communication between the old and new world. What a weakness! what a loss! Nevertheless, if under the auspices of our government, and by the intervention of Belford Hinton Wilson, Esq., His Britannic Majesty's Consul-General, the survey of these rivers shall now proceed, the difficulties to be overcome are, the journey on foot from Pozuzu to Mayro, and the navigation of the Pachitea, whose banks on both sides are inhabited by cannibals, called Cashibos, extending a distance of seventy leagues, but which may be descended in three days. Should there be time to inform the prefect of Junin of the expedition, the road which formerly existed from Pozuzu to Mayro may be prepared for it. There was a considerable population in Pozuzu; but the small-pox nearly exterminated it, and those who escaped retired to Chaglla and Panao. Orders may also be conveyed to Sarayacu to send canoes to Mayro."

While I was busily employed informing myself on the state of the interior, the Consul-General was active in interesting the government autho-

rities in our behalf; and I now found that I was likely to derive considerable benefit from an acquaintance with the Spanish language, which I had studied from the time we first came upon the South American station. Don Matias Leon, and General Villa Riestra, the former minister of foreign affairs, and the latter minister of war, seeing the advantages that might accrue to the republic from the success of such an expedition, readily promised their interest with General Don Louis Orbegoso, the president. The latter, on hearing the proposal, instantly acceded to it, and promised every aid in his power to the accomplishment of the design.

On submitting to Captain Paget the projected plan of my voyage, he encouraged and seconded it with that warmth of feeling which all who have the pleasure of his acquaintance can more easily conceive than I can describe; and he promised me all his influence with the Commodore at Valparaiso to obtain the necessary permission to undertake the task.

On my project becoming known on board the ship, several of the officers volunteered to accom-

pany me, among whom I had the pleasure to find Mr. Frederick Lowe, a young officer of the most indefatigable zeal and great information and activity, whom I gladly chose for my companion. Captain Paget much approved my choice, and not only promised to intercede with the Commodore for his consent, but offered us everything that he possessed that could be of use to us during our expedition.

The Samarang was to have sailed on the 25th of August, fortunately H. M. S. Blonde arrived on the 24th: Captain Paget immediately communicated our projected enterprise to Commodore Mason, and he did us the honour to approve of it. The President had been invited to visit the Samarang on the 25th, to see the exercise of the guns. On his arriving on board, accompanied by his suite and the British Consul-General, the Commodore spoke to him on the subject of our expedition, and he promised that every assistance the government could afford should be given towards its completion. The Commodore then gave us our leave to undertake the journey; and the Samarang being under sail, we had just time

to scrape together a few traps and quit her. Our feelings on leaving companions with whom we had passed three happy years may be better understood than expressed. We left the Samarang with the last boat; and when she disappeared in the mists of the western horizon, a secret pang passed our bosoms, from the reflection that those in whose society we had spent so many pleasant days would probably soon be dispersed over the earth, and but few of us might ever meet again. We received from Commodore Mason every mark of kindness; he proffered us all that he thought could assist us, and he, as well as the officers of the ship, furnished us with a number of useful articles which we could not have obtained in Lima. The Blonde sailed on or about the 30th for Valparaiso.

After the departure of the Samarang, we became inmates of Mr. Wilson's house, and received from him unremitted attention and kindness until the hour of our departure. Through this gentleman's influence we were assisted by a sum of money, amounting to three hundred dollars (sixty pounds sterling), subscribed by some of the Bri-

tish residents, part of which Mr. Thomas laid out for us in the purchase of a number of articles to barter with the Indians, and the residue went towards the purchase of a second chronometer, one having already been lent us by Captain Paget. These articles we should otherwise have been obliged to have gone without, as the great expense of fitting out had nearly exhausted our finances.

The Consul-General suggested the idea of the government of Peru uniting in the expedition, to which I saw no objection, but, on the contrary, thought it would be more likely to ensure success, from the interest they would naturally take in their own officers. It was accordingly proposed, and immediately acceded to by the Peruvian government, who appointed Colonel Clement Althaus, of the Engineers, as director of our movements until our departure afloat from the port of Mayro ; and Major Pedro Beltran, of the Military College, and Lieutenant Ramon Azcarate, of the Navy, to accompany us till we should reach the confluence of the Ucayali with the Marañon. The government also promised us that a sufficient

number of soldiers should join us at Huanuco, and accompany us through the country inhabited by the Cashibos, whose hostility we were to expect, and that everything necessary for our expedition should be supplied us. We had also been promised that mules for the conveyance of ourselves and luggage would be furnished by the government; but day after day passed without their appearing, and it was at length confessed that the treasury did not possess the means of affording us this slender assistance, or indeed any other. Having so far engaged ourselves in this undertaking, we could not retreat, and determined to proceed as well as we could at our own expense; but even then mules were difficult to procure, and we were compelled to lay out near one thousand dollars of our own, for which we drew bills on England, before we were enabled to start.

The Archbishop of Lima gave us a letter of recommendation to Padre Plaza at Sarayacu, of which the following is a translation:—

“Very Reverend Father Friar Manuel Plaza.
My dear and most affectionate Sir—Messrs. Wil-

liam Smyth and Frederick Lowe, officers of the English Navy, being about to proceed to the missions; with the intention of embarking at the points which the adjoined paper* expresses, I have much satisfaction in communicating this, recommending not only that you receive them, but communicate to them the particulars most likely to contribute to the success of their expedition. As you are well acquainted with those countries, you can point out to them the steps most necessary to be taken, and remove any obstacles that may occur. This is a most important service, and I hope you will take a great interest in it. I also inform you that the college of Ocopa is ordered to be delivered up to the fathers, but there only exists in Jauja Father Gil, who is in a bad state of health. Would to God that you may be able to collect some of the dispersed who live there and in Quito, and that you may be able in any manner to re-establish the college, which has been so useful, and take advantage of this fine opportunity for the good of those provinces. Do not fail to reply by the first opportunity; see what

* This paper never appeared.

occurs, and ask for whatever you may consider useful to this end. Your attentive and assured servant,

" The Archbishop of LIMA."

On the 17th of September we received our passport from the government, with three from our Consul-General, in English, Spanish, and Portuguese, and one from the Brazilian Agent in Lima. We had had everything in readiness to leave Lima since the 15th, but owing to the difficulty of procuring mules, we were still delayed.

CHAPTER II.

Obragillo—Culluay—Portachuelo de la Viuda—Diezmo—
Tambo Inca.

ON the 20th, about half past one, we quitted Lima. Our Peruvian companions were left to follow us, for they could not obtain from their government the money necessary to enable them to move. Our worthy friend Mr. Thomas accompanied us as far as the gates of the city, and Mr. Wilson some distance beyond them, when he took his leave of us, and wished us success in our expedition, and received the acknowledgment of our gratitude, to which he was so well entitled for all the kindness he had shown us; and with the buoyant hopes that being at length out of Lima, all our delays and hinderances were past, we contentedly resigned ourselves to the creeping pace of Peruvian travelling, anticipating none of the difficulties and vexations which we afterwards experienced. We started with five

cargo mules and two muleteers, and as the pace they go rarely exceeds a league an hour, we had ample time for observations ; so that as soon as we left the gates of the city, we commenced a plan of the road, taking the bearing of each turning with a pocket compass, and marking every town and village, with its name, as we saw it, with such notes as might prove useful to persons making the same journey. The distances from one town to another have never been measured, but are estimated according to the ideas of the muleteers, who generally differ. We adopted those we obtained from Dr. Valdizan (who, having frequently travelled the road, was likely to give us an account nearest the truth), correcting them, as far as we could, by our own observation of the time spent in their performance.

From Lima the road takes a westerly direction for a short distance, and then, turning suddenly to the northward, winds along the base of the hills which lie between the great chain and the Pacific. On our left was the richly-cultivated valley of Carabello, through which the river Chillón, which falls from the mountain called

La Viuda, flows. Continuing our route, we came to the ruins of an ancient town of the Incas, called Concon, the walls of which are still standing, and in some places to the height of nine or ten feet. Like those of Pachacamac they are constructed of adobe, or sun-baked brick, and are of considerable thickness. The site is very sandy, and under the protection of a hill which seemed to have been fortified, as we observed it was encircled with the remains of very thick walls. From hence we passed over an easy plain to Panchauca, a small tambo or inn, where we were accommodated with a stone bed, an old chair, a table, a candle, and a bowl of vegetable soup, called by the natives 'chupe.' It was seven, P.M., when we arrived; we were anxious to obtain observations, but the cloudy state of the atmosphere prevented us. At a quarter before seven the following morning we were on our route, still having the beautiful valley of Carabello on our left, and on our right a lofty range of barren mountains. We passed through the farm of Cavallero, where there is likewise a tambo, and apparently a better one than that of Panchauca. From Cavallero the

ascent became more apparent, and we passed through an uninteresting, hot, tiresome, and rocky valley, called Rio Seco, by an exceedingly bad road. As we approached the head of this valley we passed a cross, from which we ascended the hill by a zigzag path, and on arriving at the top enjoyed, not only a fine prospect, but a most delicious breeze, which, after having been almost broiled for two hours, was no small luxury. The descent on the northern side of the ridge was much more precipitous, and very stony. At its base we met with the river Chillon, which we followed to within a short distance from its source: there were a few cottages on its banks, with a little cultivation: we passed the villages of Macas, Alcacota, and Llanga, each containing only a few miserable huts, and situated close to the margin of the river; at the latter place we rested for half an hour. From Macas the banks of the river were adorned with a few dwarf trees, but the mountains on each side were perfectly barren and rocky. These trees afforded us great relief from the excessive heat occasioned by the confined space of the ravine through which we

passed, and the rocky nature of the ground. At four, P.M., we reached Santa Rosa de Quibe, which is 3766 feet above the sea. Santa Rosa de Quibe is a small farm belonging to our chief muleteer, who was the owner of our mules, where travellers are accommodated in a shed adjoining to or forming the entrance of the house, and are annoyed by swarms of musquitos and sandflies. We found the host and his wife very civil and attentive, and they gave us all their house afforded, which was nothing more than chupe and bread and cheese. We here discovered that we had suffered a great misfortune, for on examining our barometer we found it broken, notwithstanding all the care that had been taken of it, for we had carried it in hand all the way.

September 22nd, at a quarter before ten, A.M., we left Santa Rosa, and proceeded with the luggage; the owner of the mules went no farther, but a lad was sent to supply his place: our road followed closely the bank of the river, which was generally clothed with bushes that afforded every now and then an agreeable shade. In about an hour we came to a very narrow defile, through which the

river forces its way with much rapidity: the path, which is here very narrow, is cut out of the rock which inclines somewhat over the stream, the scenery is very wild: the only vegetation we saw on these mountains was a few withered plants of the cactus, which sprung from the clefts of the rocks, and by its dark grey colour added, if possible, to the sterility of their appearance. The path was very confined, and led along the side of the mountain: in some places it might be considered dangerous, for when a drove of mules approached us, it was necessary for one of the parties to look for a place broad enough to permit the other to pass, or run the risk of being precipitated two hundred feet into the river. The mountain being much broken, the road was one continued ascent and descent, and very stony. We shortly came to a small village called Yaso, of about ten huts, with a chapel and cemetery, and a little cultivation, which is at the elevation of 4803 feet*.

* Ascertained from observations made by Señor Don Mariano de Rivero, Director of the Museum at Lima, and furnished by him to Lieutenant Smyth.

Leaving this, we proceeded, winding through a ravine, the little river working its way between large blocks of granite, which, having detached themselves from the mountains, had rolled to the bottom. The road, though level, was exceedingly bad and rocky; it led, for a short distance, along the right bank of the river till near Huarimayo, when it again crossed the stream by a bridge. Here there are two roads, one on each side of the river; that on the left is recently made, and consequently the best. Although it was only half past three, P. M., having distanced our luggage, we determined to remain here for the night, to allow the muleteers time to rejoin us; but having no one to hasten them on, they stopped at Cocucha, about a league in our rear: this gave us a lesson not to separate from them in future, for the instruments were with the luggage, and we thus lost the advantage of a clear night (which was of rather rare occurrence) to take our observations.

September 23rd.—Early this morning, being joined by the muleteers, we forded the river, and proceeded on our journey, passing through a very romantic break in the mountains, and again cross-

ing the river by a bridge, made of logs covered with the leaves of the aloe, over which were thrown small stones. The vegetation became here more verdant, and the mountains assumed a greenish aspect, being covered with a dry coarse grass. As we ascended cultivation increased, and there were few places advantageously situated that were uncultivated. We were at the height of about three hundred feet above the river; and the side of the mountain being nearly perpendicular in some places, and the mules generally choosing the edge of the path, it was at first rather nervous work, but we soon became accustomed to it, and found that the best way was to leave our animals to themselves, for whenever we tried to direct their course, we generally found them to have been the best judges.

As we approached Obregillo the country became more cultivated, and the road better. At a short distance from the town we crossed the river by a bridge almost formed by nature; it consisted of two rocks overhanging the river till they nearly touched, and some pieces of timber thrown across to connect them. About noon we entered the

town, and found it a quiet little place, occupying a small spot of level land, well cultivated, and watered by numerous rivulets, with the river winding round it to the westward. It is 8937 feet above the sea.

We took up our quarters at the house of a gentleman to whom we brought a letter: this was the largest house in the village, and had a tiled roof, but much could not be said for the internal accommodations. The only furniture in the apartment we inhabited consisted of an old table and a stone bed-place or sofa. The doorway leading to another room was partially closed by large blocks of stone. We were received, however, very civilly by the owner, who gave us the room entirely to ourselves; our meals were furnished by the servants of the house, whose charges were very moderate. We spent the whole of the 24th here. Obraigillo contains about fifty families: the houses are all built of mud, thatched, and without windows or chimneys, so that the door-way is the only entrance and exit for light and smoke. The inhabitants are Indians, with a slight mixture of Spanish blood, and speak both

the Quichua (the old language of the Incas) and Castilian. From hence we saw Canta, a small town pleasantly situated about a league south of Obragillo (from which it is separated by a ravine), containing about the same population; this neighbourhood affords abundance of pasture, and its inhabitants employ themselves in breeding mules; the ground also yields a small quantity of wheat. The temperature is very pleasant, the atmosphere being cooled by a few showers of rain, which were the first we had seen since we left the coast of Chili, for at Lima it never rains.

September 25th.—Having arranged with fresh muleteers for the transport of our luggage to Cerro Pasco, who said it was necessary to take six mules in consequence of the difficulty of crossing the Cordillera, we were on the point of starting, when we were rejoiced by the arrival of Dr. Valdivia, with Major Beltran and Lieut. Ascarate, who informed us that Colonel Althaus had gone to Canta on business. We, however, did not delay our march, and left the town about noon.

The ravine, as we ascended, gradually became more contracted, and the mountains again assumed

a more rugged aspect, and rose to stupendous heights; the river rushing in small falls at our feet added very much to the wildness of the scene. The road then led along a level valley for about a league to a place called Pucachaca, when it again entered a narrow defile, and we passed over a bridge to the right bank of the stream. At this bridge there was a volume of water issuing with great force from the base of the rock: the cleft through which it rushed was in breadth about three or four feet. The air now felt very cold, and although we had put on warmer clothing on leaving Obrajillo, yet still we felt the change sharply, and experienced what is vulgarly called the veta or marea (sea-sickness) which is an acute pain passing through the temples to the lower part of the back of the head, and which completely disables the person affected. Continuing our course, we passed over a natural bridge formed by the rock, under which the stream runs through an aperture about twelve feet wide; the surface is not much more than a foot above the level of the stream: soon after, on passing a high bluff point,

we opened the valley of Culluay, and arrived at the town at half-past three, P.M.

Culluay is 11,991 feet above the sea, and is still more enclosed by mountains than Obra-gillo, and, as it were, placed in the bottom of a basin through which a stream runs: it is a small village, and the inhabitants may amount to three hundred and fifty at most. The cottages are chiefly built with stone, though a few are mud and thatched; most of the natives spoke only the Indian language: there are a few white inhabitants, who seemed a short, sturdy race. We met with a comfortable lodging, but could procure nothing to eat, fortunately our saddle-bags contained some chocolate, some bread, and a double Gloucester cheese, the latter of which had been given to us by a German tradesman at Lima, and we made a good supper.

September 26th.—Our mules having strayed during the night, it was late in the morning before we could start: just as we were setting off we were joined by the Colonel and his companions; thus the whole party were assembled for the first

time since leaving Lima, and we continued our route, in high spirits, towards the chain of those sublime and awful works of the Creator, the Andes !

Leaving the little valley of Culluay, our road, still ascending, kept close to the river, and after passing the second bridge we opened the view of the Cordilliera or highest chain of the Andes. The view was most magnificent ; the mountain called La Viuda appeared, between the nearer mountains, covered with snow. We now ascended far above the bed of the river, and directed our steps towards the summit of the mountain range. Here Colonel Althaus and his assistant Captain Caffes left us, and took a direction following the river for Marcapumacocha, where they had some business, and we were to meet again at Cerro Pasco. We felt the cold severely, the thermometer varying from 64° to 54°, and in a hailstorm down to 39°. We were now fast approaching the summit, and our road became very steep, rocky, and bad. We crossed several streams, and worked our way up to the top by zigzag paths, covered with large blocks of

granite. After an hour's hard toil for the mules, we, at a quarter before three, gained the top or pass, called the Portachuelo de la Viuda, (or the little gate of the Viuda,) at an elevation of about 15,500 feet above the sea, the highest part of the mountain being 15,968. Here we saw beneath us mountains surrounding a beautifully transparent lake, over which a violent wind was driving huge masses of cloud. The scene was inexpressibly grand, and the words of Campbell flashed across our minds, most beautifully verified,

“ Where Andes, giant of the western star,
Looks from his throne of clouds o'er half the world.”

We stopped a short time to admire the splendid scene, and give rest to our beasts, as well as take our luncheon of bread and cheese, for which the keenness of the air had given us a great relish; and we sat down sheltered by a rock. After our repast, we drank a glass of grog to the prosperity of the Peruvian Republic, which was returned by Major Beltran giving that of the British Empire; and Dr. Valdizan proposed the Pachitea expedition. We then commenced our descent in a heavy snow-storm, with the thermometer down to



THE GREAT WALL OF CHINA, AS SEEN FROM THE MOUNTAINS OF SHAN-SI, CHINA. (From a photograph by Mr. J. H. R. Taylor, 1880.)

31°. The ground being perfectly covered with snow, the mules with difficulty could keep their feet, and the road, for a considerable distance, was very bad. We passed the mines of Lanta, where there are two miserable huts for the miners. This was a most dreary and disagreeable ride. We saw several large lakes on each side of us, and at length got into a milder region, and left the snow and hail pelting above us, whilst we were only molested by a slight drizzle. As we approached Casacancha, where we meant to sleep, our road conducted us along a level plain, where we observed the earth of various colours—a light blueish green in some places, in others of a copper tinge, and in some red: this we were informed was occasioned by mineral action on the surface. This was a long day's ride, and we began to be heartily tired of it; the constant replies to our interrogations as to the distance of Casacancha being "two leagues," or "a league and a half and a little turn," but these two leagues and little turns we thought were never to come to an end. At last we caught sight of the plain of Bonbon, and looked in vain for the village of

Casacancha ; and when we arrived at it at six in the evening, we found that it was not a village, but a single hut : it is 14,381 feet above the level of the sea. Though its exterior looked wretched, we found the inmates extremely willing to serve us ; and by the time we had unsaddled our mules, we were amply provided with chupe and fowls, made a hearty meal, and most of the party were soon fast asleep.

September 27th.—In the morning we were pretty well smoke-dried, as our dormitory served for parlour, kitchen, and all ; and there being no chimney, we were nearly suffocated by the turf fire. Casacancha stands on a plain about five miles in length, running in a N.N.E. and S.S.W. direction : it is watered by a small river rising in a lake to the southward, and affords good pasture for cattle. After a hearty breakfast, and with the good wishes of the landlord and his family, we set off at half-past seven, our luggage having started some time before us. There had been a frost in the night, with a fall of snow, which only lay on the high ground to the eastward. The plain was very swampy, so that it was necessary

to proceed with caution, to avoid the bogs : one of our riding mules plunged into one nearly up to his back ; his rider was obliged to wade out above his middle in mud, and we had great difficulty in extricating the animal. We continued following the course of the river, and crossing it occasionally, until it took a direction to the eastward, when we left it and turned to the northward, and saw in a valley on the right the small village of Carhuacayan. After two hours' ride, we came to a very steep and disagreeable ascent, which led to the plain of Huasca, or Palcamayo, where we saw a good many cattle, and stopped at a tambo and got a mess of chupe. We crossed the plain a little to the westward, and ascended some hills, which much resemble the Downs about Brighton, being in gentle slopes. Passing over them, we came to a large swamp called Lilanacocha ; the road was indescribably bad for a length of time, worse indeed than any we had yet passed, being stony and exceedingly steep. On reaching the bottom we passed a small lake, the path still very rugged : on turning a little to the eastward, we saw hills covered with rocks, ap-

parently of columnar basalt. At first sight they appeared like the ruins of castles, some of the columns standing perfectly erect and single. We crossed the small stream Llanchucayu, and ascended the hill, from which we immediately descended by a precipitous road to the valley of Chuntayo, and again saw on our left a cluster of basaltic columns. From Chuntayo we entered the plain of Diezmo, and following the mule tracks to the N.N.W., arrived at the village at half-past six, after a very long and fatiguing ride. Diezmo is on the western side of the plain of the same name, and situated near a pile of basaltic rocks: it is the chief of the neighbouring villages Pari, Huallay, Cochamarca, and Huachau. The Governor, an old soldier, told us the five together contained a population of 3,700 persons, but we thought the number much exaggerated, and that he was disposed to make himself an important personage. The inhabitants are occupied in breeding cattle: Dr. Valdizan informed us that the village and surrounding land belonged to a gentleman resident at Lima, and did not yield to the proprietor above 300 dollars a-year. The

plain is extensive, and watered by four rivers—the Jauja, the Colorado, the Yanachalua, and the small stream of Diezmo, over which there are no bridges.

September 28th.—After an excellent breakfast we went to see a place called Muschapuquio, where it is said the Incas came to bathe their feet. It is a spring of good water, surrounded by a few stones put together in the form of a chair, having a hole shaped something like a foot. We left the village at half-past nine. The range of pasture is extensive, and our mules having been turned out to feed during the night, two of them were missing in the morning, one of which we lost altogether. We crossed the rivers without difficulty, and, proceeding about a league to the northward, came to the ruins of an ancient Indian town called Taboinga, or Tambo-inca. The walls of most of the dwellings were standing to the height of from two to eight feet: by what remains, the houses appear to have been built of different sizes and shapes, some being circular and others square, and separate from each other; they were all constructed with large

stones in their natural shapes, the interstices being filled up with smaller ones, and the whole cemented together. About two hundred yards to the N.N.W. were the ruins of a sort of temple, of a quadrangular form, with a flight of a dozen steps on two sides : the walls were quite levelled, little more than a heap of stones remained ; the whole seemed to have been surrounded by a stone barrier, which included a considerable portion of the plain.

Leaving the ruins, we went to the N.E., between two low ridges of hills, which serve as an outlet to the lake of Chinchaycocha ; and, descending to the valley, we came to the plain of San Juan, at the southern extremity of which is the little village of Cochamarca or Uchuaycarpa. Here we found the Indians amusing themselves (it being a feast-day) with dancing and buffoonery ; all seemed to be a little elevated by chicha* or huarapo.

Our route from hence lay directly across the plain, along the margin of the river San Juan,

* Chicha is a fermented liquor, made from Indian corn ; huarapo from the sugar-cane.

which, rising in the N.E., in the lake of Alcacocha, flows in a southerly direction, and unites with the Jauja just before the latter reaches the plain of Diezmo.

About a league farther on we crossed the river Blanco, which rises at Raco, and unites with the San Juan near this place. Shortly afterwards we forded the San Juan, and passed through the village of that name, consisting of a few huts, near which the San Juan is joined by the small stream of Angascancha.

We now came to the mines of Colquijilca, situated on a hill to the left of the road: these mines were the first that were worked in the Cerro, and the operations are still going on, but the drain never having been finished, they contain so much water that little metal is extracted. The account of the discovery of the existence of silver in this district, given in the first volume of the "Mercurio Peruano," is something like the story told of the discovery of the Potosi mine: it is, that a shepherd, who was attending his flocks upon the Cerro, made a fire at night, and in the

morning found that several small pieces of silver had, by its action, been run together. The silver is found in grains, mixed with the earth of the surface; and when it is in a considerable quantity an excavation is made, but it is seldom found in solid veins, or in pieces of any large size, in this district. About two miles on the right stands the small village of Bico, formerly the royal deposit for the silver taken from the mines, and still farther to the N.N.E. stands the old town of Pasco.

We passed the villages of Ounis and Santa Floreta, and, leaving the direct road, crossed the hills to the left; from the top we had a very extensive view of the Cordillera, the plain of San Juan, and the lake of Chinchaycocha. We passed between the lakes of Yanamate, on which there is an establishment for the amalgamation of minerals, belonging to Senor Valdizan. We met several droves of llamas carrying the ore, and saw a great many more feeding on the plains: their load is 130 lbs., equal to half a mule load: they require very gentle treatment, and will not

be driven by force, for when the animal becomes tired it will lie down, and nothing can move it ; for this reason, on making long journeys, it is usual to take more than the number necessary for carrying the load, so as to be able to relieve the fatigued beasts.

After passing the lakes, we mounted a hill, and shortly after came in sight of Cerro Pasco.

CHAPTER III.

Cerro Pasco.

CERRO PASCO, the richest mineral district of Peru, is situated on the western side of the eastern range of the Andes, and its height above the sea, according to the information of Don Mariano de Rivero, the director of the Museum at Lima, is 14,278 feet.

We arrived in a cold rain, and our first impression of it was by no means favourable: it being Sunday, the people were paddling about the muddy streets dressed in all the colours of the rainbow. We passed in single file, making no small splash, and the wondering Indians gazed at us in silence. Dr. Valdizan conducted us to an unoccupied house belonging to his brother, whose kindness and hospitality to us were most liberal.

The town, on entering it, much resembles many of the villages in South Wales: that is to say, it

is irregularly built on very uneven ground, rising in hills broken and bare; the houses are white-washed, and some of them, besides the door, have a small glazed window; the better sort have fire-places, for which luxury they are indebted to our countrymen, for before their arrival they only used "braseros," or pans containing heated coals. In some of the houses they have an idle and dirty plan of having a hole with a trap-door where the hearth should be, for the reception of coals: this is quite in accordance with the natural indolence of the country, for the labour of bringing in a box of coals two or three times a-day would be too severe a service for them to perform.

Cerro Pasco is divided into three districts—Cheupimarca, Yanacancha, and Santa Rosa;—each of these has its church and priest. The population fluctuates according to the state of the mines, for when a productive mine is discovered, the Indians flock in from the country round to work at it: the average number may be taken at from 12,000 to 16,000. There are two squares: the principal one is called Cheupimarca, the other is called the Square of Commerce, where the

market is held, which is well supplied with meat, fruit, and vegetables, from all the country round for many leagues. In the square of Cheupimarca is the cathedral, a building much like an English barn in its exterior, except that the latter would be built with more architectural regularity. The inside is little better than the out, and is adorned with a few gilded saints. The streets are dirty and irregular, and run in every direction: the suburbs are nothing more than a confused collection of dirty-looking mud cottages, which are hastily erected when required for the convenience of the miners, near any new mine that is opened, whilst those that are near a mine that has done working are deserted; consequently the town is constantly altering its form. The mouths of the mines are frequently in the middle of the streets, which makes walking at night very dangerous, as there is no barricade or light hung near them. They are sometimes enclosed in the courts and yards of houses; in the house we occupied there was one turned to a very ignoble purpose.

The weather during our stay was very wet, and the quantity of mud in every part of the town in-

credible : the inhabitants are obliged to wear wooden clogs, the soles of which are nearly three inches thick : without them some places would be impassable.

The miners of the three districts are in perpetual hostility to each other ; and on the day following a festival they frequently assemble on the top of a hill and fight with sticks and stones : it seldom happens that their affrays take place without loss of life. One of these engagements we witnessed, in which, during three or four hours, stones were slung by each party at the other ; but what mischief was done we were not near enough to see, but were informed that, after it ended, a poor woman belonging to one of the parties engaged, having to pass through the district of the opposite party, was brutally treated, and afterwards murdered. The government has but few soldiers, and the garrison, at the time of our visit, did not consist of more than twenty-three men ; they therefore have not the power to put down these riots, which sometimes extend into the town, and oblige the inhabitants to shut their doors, no

one daring to appear in the streets while they rage. If any attempt is made to check these brutal proceedings, both sides immediately unite, and defy the power of the government: the hands of justice being too weak to interfere, the most horrid and barbarous murders escape investigation, and the offenders are never sought after.

There seems to be little society; indeed the difficulty of going from one house to another prevents it, as the streets are impassable for any description of vehicle, and, from their dirty state, walking is anything but pleasant. We found that the elevation of this place produced a difficulty of breathing, particularly in ascending, which created an unpleasant tightness across the chest; of this all new comers are very sensible, and it is only after a residence of some time that the lungs become accustomed to the rare state of the atmosphere. We were informed that water boils here at 92° Fahrenheit, and we had proof that its power of scalding is very weak. Coal of all description is found in abundance a short distance from the town: we were told by an

English resident that provisions were very dear *. The Quichua language is generally spoken by the miners and lower orders, few of whom know Spanish.

On the evening of our arrival we went to pay our respects to the Prefect, Don Francisco Quiros, who received us kindly, and promised that he would do everything in his power towards the

* The same person gave us the following prices :—

	Dol.	R.
Quarter of beef, 80 to 100 lbs.	2	4
Sheep, from 30 to 40 lbs.	1	0
A fowl	0	4
Five eggs	0	1
130 lbs. of potatoes	1	4
Five cabbages	0	1
Four yucas	0	1
Six lettuces	0	1
Two sweet potatoes	0	1
Eight oranges	0	1
Bread twice as dear as in England.		
Cheese 1 lb.	0	1
Indian corn, 130 lbs.	5	0
Butter 1 lb.	0	4
25 lbs. of sugar	4	0

Tea, from 14 to 20 rials a pound ; coffee, 2 rials a pound ; bananas, six for 1 rial ; pine-apples from 2 to 4 rials each, Wines very dear : common French wine at 12 rials the bottle ; Pisco, 4 rials a bottle ; house-rent very dear ; all fruit, vegetables, and wheat come from Huanuco and Lima.

completion of the enterprise, but stated, at the same time, that he had received no orders from the government sufficiently clear to forward the officers who accompanied us, and that he could not, on his own risk, provide them with the means of proceeding, until he received more explicit directions: this made us very anxious for the arrival of Colonel Althaus, who we all thought would be the bearer of what the government required from the Prefect with respect to the expedition.

We received much civility and kindness from the inhabitants in general, but most particularly from our fellow-countryman, Mr. John Younge, and his wife: he not only made us at home in his house, but accompanied us about the neighbourhood, and pointed out what was most worthy of observation.

September 29th.—This being St. Michael's day, great preparations had been made for it. In the square opposite the Cathedral, two temporary erections were formed by poles covered with blue cloth, in the interior of which were hung all kinds of pictures, without taste or order: in the

centre of one of them was a large picture of a naked Venus, with one of our Saviour on one side of it, and a Madonna on the other: a large image of St. Michael stood in the middle. The outsides were ornamented with silver dishes, quantities of dollars, and in a few places doubloons. The tops were covered, in the Chinese fashion, with an abundance of flags; the whole displaying a richness which ill suited with the poor appearance of the surrounding houses. The interior of the church and the pillars were literally one mass of wax candles and tinselled paper. The altar and saints were richly decorated with tinsel and ribands. The expense of this does not fall on the church, but on some honoured individual, who, anxious to display his piety and his purse at the same time, is allowed the privilege of furnishing ornaments for the day, which is usually done with an extravagance ill according with his common course of life, as he perhaps lives in a wretched hovel, with scarcely a knife and fork to eat his meals. The square was filled to excess with people from all parts of the adjacent country, dressed in clothes of all colours. After mass

had been performed, two children appeared fantastically dressed, with swords drawn, mounted on horseback : they were conducted by people in masks and grotesque dresses dancing before them ; they proceeded through the crowd to the church door, and there made a long harangue, which they repeated before each of the temporary erections : then, returning to the church, they headed the procession of saints and priests, which was accompanied with fireworks : all the people fell on their knees as they passed, and after this dispersed.

September 30th. — Señor Lara, a Peruvian gentleman, having appointed this morning to accompany us to visit the mines, we all assembled at nine at the Prefect's house, and proceeded from thence to the mouth of the Dolores mine, where leaving our hats, and binding our handkerchiefs round our heads, a lighted candle was given to each of us ; and, on the mayordomo joining us, we entered and descended a nearly perpendicular shaft for forty feet, after which we went in various directions, generally descending, until we reached the Socavon or great drain, which com-

municates with and carries off the water from thirty-three mines. The Cañones, or passages, are seldom more than five feet in height, and in some places do not exceed three, and they follow the direction of the metal: these passages are, when the earth is loose, propped up with spars, and in some places with stone, to prevent their falling in. We observed a variety of colours in the different soils; bright blue, green, and yellow—the richest that was pointed out to us was of a colour like Roman ochre, and very soft; in other places it was a solid rock, in which the particles of ore sparkled from the light of our candles. The miners determine the limits of their property by compass and measurement, and that to such nicety, that there is seldom a dispute about a single yard.

In some places in which they were at work we saw quantities of what is termed by the miners ‘bronce’ (iron pyrites), and copper ore: the former is most abundant, and often mixed with large proportions of silver, but (as they informed us) it requires so much quicksilver in the amalgamation, and the labour of grinding it is

so great, that the expense is more than the value of the silver extracted. A great many boys were employed in carrying up the ore, and assisting the elder miners in their operations: the ore is carried up in hide bags on the backs of the Indians and the labour seems very severe.

The mines are very ill drained, and the difficulty of getting along in the cañones or passages was great. The miners seemed contented; they were seated in their niches, chewing coca, and beheld us with much indifference, except the desire of obtaining cigars, which they rarely failed to ask for. We found at the extremity of one of the galleries a little chapel, ornamented with gilt figures, dedicated to the patron saint of the mine; here we sat and rested ourselves, for we had been wandering about with our bodies doubled for nearly an hour, and were very glad to straighten our backs. In one part of the Socavon the water fell in a cataract of fourteen or twenty feet, with a great noise, resounding through the passages. Sometimes, through the negligence of the miners, a 'rumbo,' or falling in of the earth takes place: an accident of this de-

scription occurred in a mine some years ago, and caused the death of three hundred people, since which the mine has not been worked, and now is known by the name of Mata-gente or Kill-people. After wandering underground for two hours and a half, we had enough of mining, and joyfully hailed the pure air, and cool breeze of the surface. We then went to see the process of marking and weighing the silver, which is performed in a very rough manner; the bar we saw stamped was marked 819, being the number which had, up to that time, been extracted from the mine during the year. Each bar weighs generally about two hundred and thirty-nine marks, or one hundred and sixty pounds. From thence we went to see the process of amalgamation. After the ore has been ground (which is performed in the 'Boliches' or smaller works by men, and in the 'Haciendas' or larger works by water-mills) it is mixed with quicksilver and salt, and trodden together until it is perfectly amalgamated. The metal is then extracted by washing away the mud; and by the action of fire the pure silver is separated: it is then melted down and run into bars, when it is

weighed, the value estimated, and the bar registered and numbered. When a mine is in operation, and more particularly when yielding very rich ore, or as it is called in 'Bolla,' the mouth is usually surrounded with cottages run up for the moment, and occupied by persons selling chicha, who purchase all the ore the miners can contrive to conceal when they come up out of the mine, and who await their arrival at the surface, where their different loads are deposited, and the labourer receives his proportion in a small bag or handkerchief, which he is at liberty to carry away and dispose of as he pleases. Reaching the top breathless and in a great perspiration, he is naturally thirsty, and these women immediately surround him with their liquor, for which he gives in exchange one or two handful of ore. It is always considered a good sign when the mouth of a mine is thus surrounded; but it requires additional vigilance on the part of the proprietors to secure the ore and the due registration of the miners' accounts.

A mine whilst working is necessarily watched every night, for the heaps of ore which have

been extracted during the day, and are usually laid at the mouth of the mine, require a guard. Nearly all the cottages have stones for grinding the ore, so that the miners always find a ready sale for their stolen property. A good workman can obtain from his employer almost any wages he pleases, more especially if the mine he is employed in is in Bolla.

The discoverer of a vein has certain extensive privileges. The old Spanish mining laws, which are still in existence, greatly encourage the working of mines: for instance, any person is at liberty to open a new mine in any place, or on any other man's property, not even excepting the site of a church, which in that case he may demand to have removed, provided he gives security to work the mine; and by what appears to us a singular inversion of the principles of justice, if he borrow money from different persons for this purpose, the last lender has a claim to be paid first, which of course leads to much fraud. The English company that commenced working mines here in 1827 or 1828 completely failed: one of the steam-engines they erected is entirely de-

stroyed, the other, though standing, is in such a dilapidated state, that to be again rendered serviceable it would be necessary to renew one-half of the machinery, and repair the boilers. In the course of a short time, if left in its present state, it will be entirely ruined.

The whole of the ground on which the town is built has a large mixture of metal, and that principally silver; but none is worked but that which, after amalgamation, will leave a large profit.

CHAPTER IV.

Malanchaca—Huariaca—San Rafael—Ambo.

OCTOBER 6th.—Seeing no prospect of the arrival of Colonel Althaus, we had determined on proceeding, when he and his aid-de-camp appeared; but his arrival did little to forward our views, as the Prefect seemed to consider that the orders from the Government did not authorise him to expend any of the public money, though they directed him to forward the expedition in everything that was necessary, a doubt which we could not at all comprehend.

We began now to see but too clearly what we might expect in a country where the government orders are so ambiguously expressed, or are so little regarded. We had been assured by the Consul-General, before we left Lima, and even by the President himself, that orders had been issued for every assistance to be rendered us. The Minister of War likewise told Mr. Wilson the same

in our presence: but we now saw too much reason to apprehend that their promises would not be realized. At last the Prefect said he would send all the necessary instructions to the Sub-Prefect at Huanuco, where the soldiers should join us, and everything be provided that was necessary. As we were anxious to proceed, it was agreed that Señor Valdizan should start with us and the luggage, and that the Colonel with the other officers should follow as soon as they had obtained their pay, about which there was some difficulty. After much trouble, we procured sufficient beasts to convey ourselves and luggage to Huariaca, distant only eight leagues: and on the 7th of October, at two in the afternoon, we again found ourselves advancing, though slowly, upon our journey, and rejoiced at being once more in motion. Although we left our affairs in a very unsettled state at the Cerro, yet still we had great hopes from the exertions of Colonel Althaus.

As we were leaving the Cerro we were joined by a gentleman, Señor Manuel Castillo, the proprietor of a fine hacienda, a short distance on the road to Huanuco, called Santa Rosa de Milpu.

We continued our route in a northerly direction, crossing part of the plain of San Juan, and the sources of the river Huallaga. We passed several haciendas for grinding and amalgamating silver, which are worked by water-mills, and the metal trodden by horses. The road was generally bad and narrow. At the end of two leagues we came to the small village of Suyumanca, which is situated in a deep ravine, and surrounded by high perpendicular mountains. There are several haciendas in this village, and a neat church, and four or five hundred inhabitants. We next came to San José: here some metal had recently been discovered, and they had just commenced working it: the director of the works very good-naturedly gave us some specimens. A little farther down we arrived at the hacienda of our companion, Señor Castillo: we alighted, and found that it was on a very large scale, and worked by a stream turned from the river for the purpose: after having rested a short time in a very neat and commodious house, which joins a chapel, we took leave of our friend and continued our journey. The poorer metals are mostly brought to these haci-

endas from the Cerro, as they can be worked cheaper by horses than by men: the average of the net produce of the hacienda Santa Rosa is three thousand dollars annually. From hence we proceeded down the ravine by the hacienda of Rumichaca and village of Quinua, and arrived at Chiquirin at half-past seven, where there is a very remarkable rock, named after the rock of Gibraltar, to which it bears some resemblance, being quite perpendicular on the eastern side, and rather isolated. We intended to have passed the night here, but the muleteers had carried our luggage on to Malanchaca, so that we were obliged to follow, having neither beds nor instruments. The moon rose just as we started, and added new beauties to the deep defile through which we were passing: the road was tolerably level, bordered with small trees and considerable cultivation. We did not arrive at Malanchaca till near ten o'clock: on alighting we were very hungry, but the master of the house being in bed, nothing was to be got, and we were obliged to resort to the old cheese in the saddle-bags.

October 8th.—This morning our host made

amends for last night, by giving us a good breakfast of bread, meat, and eggs. Some of our mules having strayed, it was noon before we started ; and just as we were mounting we were rejoined by our friend Don Manuel Castillo, who was going to Huanuco on business, and favoured us with his company. As we proceeded down the valley we found its fertility increase, and the river became a considerable stream. The road was bad, but pleasant, owing to the verdure and shade afforded by the trees ; amongst which we noticed, as old acquaintances, the elder and blackberry. At the end of about a league we crossed a bridge, where there were a few huts, and on the top of the mountain was the village of Yucan. We next entered the ravine of Atochuarco, one of the most picturesque we had seen ; the road, which was about two yards broad, was cut in the side of the rock, about 600 feet above the river. Here we saw the mode of tilling the sides of the mountains, which can only be performed by manual labour, owing to their declivity : the implements used are a long pole with a small spade or spike at the end, and a small hand-heel. We descended

to the valley of Chaprin, and passing some pretty, cultivated country, arrived at Huariaca at two in the afternoon.

We were here obliged to change our mules: we slept in a room in the Convento (as the priest's house is called), and received much civility from the priest, who entertained us at his table.

The town, which is situated on the left bank of the river, is small, but regularly built, and contains from two to three hundred inhabitants. The neighbouring mountains are cultivated nearly to their summits, and the inhabitants live by the produce of their farms. The temperature was pleasant, being 54° of Fahrenheit at eight in the morning. We here met with several people who had visited the interior, and who described the difficulties of penetrating as almost insuperable, and said there was some danger from snakes, leopards, and other wild beasts. It rained heavily all the afternoon, which confined us to our lodging.

October 9th.—As usual we had much difficulty in getting beasts to convey us and our luggage to Huanuco. The alcalde, regidores, and alga-

ciles not being able to procure a sufficient number, Don M. Castillo very kindly lent us two spare beasts that he had with him, by which we were enabled to continue our journey. As we were leaving the town, we met Colonel Althaus and the rest of the party, who remained to breakfast whilst we proceeded. We descended the ravine, and passed the village of Carquachacan on our right; a league and a half farther we came to the small village of Salgachupan, through which runs the torrent of Pallanchacra: the town of that name, a short distance up the river, contains about one hundred natural hot-baths. We had some difficulty in passing this stream, as the bridge had been washed away, and it was very rapid. The lower parts of the mountains were here clothed with brushwood, aloes, cactus, and creepers. At two, P. M., we arrived at San Rafael, and the distance to Ambo being four leagues, we determined on remaining here the night, and took up our residence in the house of the priest, who was absent: the Colonel and his party joined us about five in the evening. They informed us that they had received their pay for two months, and also money

to defray the expenses of the mule-hire from Cerro Pasco to Huanuco.

San Rafael (which is 8764 feet above the sea) contains one hundred inhabitants. It is a small village, situated on the left bank of the river, and has considerable cultivation in its vicinity. The climate was here much warmer than we had lately felt it.

October 10th.—We all started together at half-past seven; our road was through a long and deep ravine, being in some places two in others eight hundred feet above the river: we passed the small torrent of Alcas, foaming from the summits of the mountains, and shortly after another mountain-stream, both of which fell into the Huallaga. The road here was very bad, and we were frequently obliged to dismount and walk till we came to a place called Huaracallo, where the vegetation was very luxuriant, and we passed close along the bed of the river. The rivulet that runs into the Huallaga at this place is the boundary of the provinces of Pano and Huanuco. We reached Ambo at half-past one: it is a pretty little village, situated in the angle formed by the confluence of the

~~Huacar with the Huallaga.~~ Ambo contains four or five hundred inhabitants : the land in its neighbourhood is cultivated, and produces most tropical fruits ; and it enjoys a good climate. We were lodged in the town-house and fared well. We were anxious to proceed to Huanuco the same evening, but as the mules that brought us were to go no farther, although the Governor and Alcaldes exerted all their authority to get us others, we were obliged to wait till the following morning.

October 11th.—At a quarter past ten we divided into two parties ; one proceeded across a bridge to the right bank of the river, to communicate with an English gentleman to whom we had a letter, and who, having been fourteen years in the country, we were told had a knowledge of the interior, and from whom we might expect to gain considerable information ; but he was sick in bed, and all his knowledge was confined to the Huallaga, a route which, at that time, we cared little about. The other party continued along the left side, through a beautiful, rich, and highly-cultivated valley, to an estate called Quicacan, where they remained till rejoined by the first party.

After an hour's rest, we all started for Huanuco ; the road from hence to the capital is the best we had passed over in the course of our journey from Lima : the whole valley is exceedingly beautiful, and luxuriant with vegetation and fruit-trees. We entered the city of Huanuco at half-past five in the evening ; and Dr. Valdizan, with his usual kindness, conducted us to his house, where we found everything we could wish for *.

* The following table gives the distances from place to place on the road from Lima to Huanuco :—

	Leagues.		Leagues.
Lima to Panchauca . . .	6	Cochamarca . . .	2
To Caballero . . .	1	Pasco . . .	3
Alcacoto . . .	5	Cerro Pasco . . .	2
Sta. Rosa de Quibe . . .	3		
Yaso . . .	3	Lima to Cerro Pasco	52
Huarimayo . . .	2	Cerro to Malanchaca	4
Obragillo . . .	5	Huariaca . . .	4
Culluay . . .	3	San Rafael . . .	5
Zacaybamba . . .	3	Ambo . . .	4
Portachucllo de la Viuda	2	Huanuco . . .	5
Casacancha . . .	5		
Palcamayo . . .	3	Lima to Huanuco	74
Diezmo . . .	5		

CHAPTER V.

Huanuco—Panao—Chaglla—Cruz-pata—Muña.

HUANUCO is situated in a beautiful valley on the eastern side of the great range of the Andes, at an elevation of 6300 feet: it was founded in the year 1542, and was raised to a Bishopric, the first nomination taking place 25th July, 1543.

The river Higueras, which descends from the Cordillera, surrounds the south side of the city, and joins the Huallaga, which encircles it on the eastern side. Dr. Valdizan informed us that this situation was chosen on account of the insalubrity of the waters of the Huallaga, which are polluted by the numerous metal works on its banks. The Higueras amply supplies this defect, its waters being conducted through the city by artificial cuts. At the entrance of the town there is a stone bridge of one arch over the Higueras, rudely constructed, and without parapets. After passing through a short street of cottages, we

came to what is called the Pantheon, which is merely a burying-ground, of about half an acre, surrounded by a mud wall, from whence an avenue of young trees, with the river on the right, conducts the traveller to the city, where, greatly to his surprise, he finds only a street of miserable-looking houses, and this, the best and only place entitled to be called a street in the whole city, for the cross streets are scarcely more than walls of gardens, with here and there a house attached to them. There is much regularity and uniformity in the design; for the streets are all laid out of equal breadth, and at right angles with each other, which is the usual plan of the old Spaniards, leaving ample room for very commodious dwellings. The principal street is pitched with small sharp stones, and has become so bad from inattention, that it is painful and difficult to walk over; the others bear no appearance of belonging to an inhabited town, being overgrown with bushes and grass, leaving only a pathway between. Huanuco has fourteen churches, including the cathedral, but that of San Augustin is the only one worth notice; there being a few well-

carved figures in wood over the altars, and the interior is simple and very neat: the others are miserable edifices inside and out.

There is a college here, with two professors, but the mode of instruction seems antiquated, and of little value: the foundation is for thirty pupils, but even that small number is not complete. The Lancasterian system is practised here, as well as in Lima, but in a manner deviating very much from the plan of its founder. The houses are large, but very ill furnished; chairs are seldom to be seen, but, instead of them, rows of benches are fixed round the rooms; the walls are whitewashed, and, in order to prevent the clothes of visitors being spoiled, figured cottons, about a yard wide, are hung above the benches. The tables are of such a size, that it would require at least the whole of the household to move them. The best houses in Huanuco let at about two hundred dollars, or forty pounds a-year; the inferior at twenty-five or fifteen dollars. The tenant pays four per cent. tax on the rent to Government. Land lets exceedingly cheap; horses and mules vary in price from one to two hundred dollars.

Provisions are dear *, and the market, with the exception of vegetables and fruits, ill supplied.

The post leaves Lima always on Monday, arrives at Cerro Pasco on Friday, and the Monday following at Huanuco: the bag is conveyed by a man on a mule. There is no garrison in Huanuco, which it seems to want; for in the insurrection of the Indians of Panao in 1812, they plundered the city, and committed sad ravages. There is but one coffee-house in the place, where

	Dols. Rials.			Dols. Rials.	
*1 lb. of beef . . .	0	1	A Rabbit . . .	0	4
1 lb. of mutton . . .	0	2	A Pig . . .	10 to 20	0
A fowl	0	3	1 lb. of butter . . .	0	5
A turkey	2 to 3	0	1 lb. of bread . . .	0	1
A duck	0	6	25 lbs. of best sugar	4	4

Cheese is of an inferior quality, and generally cheap. The fruits are thirty-six different sorts, all of which are of spontaneous growth, viz.: Chirimolla, orange, lucuman, two sorts of ciruelas, patillos, guayabas, peras, duraznos, grapes; two sorts of plantains; two or three sorts of bananas; jumbas, water melons, melons, Avocater pears, white and black figs, pacai, pepinos, limes, sweet and sour lemons, frutilla, sweet and sour granadas, granadillas, pines, apples, melacotones, friscos, cerezas, camnesos, mandas, and men-villos. The vegetables are of eighteen different sorts. The grains cultivated—wheat, barley, and Indian corn; besides sugar-cane, coffee, and cocoa. Huanuco supplies Cerro Pasco with grain and fruit, the latter of which is produced in greater perfection than in any other part of the country.

the men meet every evening to gamble. Coffee and ices may be had; the latter, though very badly made, were very acceptable. On the evening of our arrival we all went to this place, and were surrounded by crowds; the Osages, who visited Europe, were not greater curiosities there than we were in Huanuco.

The population of Huanuco, Huascar, and Valle, is estimated at 10,000, with 1000 Indians and wandering people. The inhabitants consist of the descendants of Spaniards, Meztizos, and Indians. The Quichua language is that generally spoken by the lower orders, and is understood by most of the upper class.

The climate is very healthy and dry, the heat being allayed by a constant breeze from the northward through the valley, without which it would at times be almost insupportable. Goitres are frequent here; the native medical men treat all complaints with simples only.

Huanuco does not in the least increase in inhabitants, although no recruits are taken for the army, and there are no emigrations: the popula-

tion had been stationary for two hundred and fifty years previous to the revolution. The causes for the non-increase are now principally the small-pox and debauchery.

As soon as we arrived, Colonel Althaus and Major Beltran went to visit the sub-prefect; but he being absent at his farm, they did not see him till the evening, when he came to us. His visit led us to expect the same difficulties we had experienced at the Cerro, and he appeared inclined to cool our ardour, by stating several obstacles to the expedition; at the same time he promised his exertions for its advancement.

The public orders were here, as in the Cerro, deemed not sufficiently clear; for this gentleman informed our companions, the Peruvian officers, that the prefect had merely sent him an order to facilitate their march, but had not stated in what manner he was to do it, or even that he was to expend a single rial to that end. After this interview, we were visited by all the young men in the city, welcoming the return of their deputy, Dr. Valdizan, with rockets and music; they re-

mained several hours, dancing and singing, and retired in a very orderly manner, after drinking a bottle or two of Pisco.

The following morning orders were sent by the authorities to Panao for all those Indians who knew anything about the route we were going to take to come immediately to Huanuco; a person was sent to kill and dry beef for our consumption on the Pachitea; and steps were likewise taken to procure biscuit and other necessary stores. We were here joined by Lieutenant Bruset and nine foot soldiers, who were to accompany us as an escort to Sarayacu. Here was another proof how little we might expect from the promises made in Lima, having been informed there that we should have at least two hundred; but nine only were sent, and these wretchedly armed and clothed, and accompanied by their wives and children. We now found it requisite to alter the arrangements of our loads, by reducing each package to seventy-five pounds weight, that the Indians might be able to carry them that part of the journey which we expected to perform on foot, namely, from Pozuzu to Mayro.

The sub-prefect continued to make so many objections to advancing the pecuniary assistance indispensably necessary for us, that Colonel Althaus was induced to send Lieutenant Azcarate in haste to the Cerro, to inquire what answer had been received from the government respecting the monies to be expended for the expedition.

In the mean time the Indians arrived from Panao, and strenuously endeavoured to dissuade us from proceeding, alleging a thousand difficulties. All their arguments, however, were lost upon us, as we were determined to go on; and orders were sent to the governor of Panao to have the road cleared to Pozuzu.

On the 18th of October we were quite ready to proceed; and the Colonel advised that Major Beltran and ourselves should advance with the soldiers, while he would remain till the return of Lieutenant Azcarate. We therefore hastened our departure, but were detained for want of mules till the 20th, on which day, at two in the afternoon, we all started, but with only seven soldiers, two of the nine having already deserted in Huanuco.

On leaving the town, all the people came out to take leave of us, out of curiosity, to take a last look at the persons they expected would soon be eaten by the cannibals. As soon as we were clear of the town we crossed the Huallaga by a bridge to the village of Huayopampa; from thence we continued along a good and pleasant road, sheltered with trees, principally of cotton, and arrived at Valle at five in the evening. Valle is a small village, a short distance from the river on the right bank, containing from a hundred and fifty to two hundred inhabitants, few of whom understood Spanish. We passed through the village, and put up at the hut of the Alcalde, where we remained for the night. The climate of this place is said to be even preferable to that of Huanuco.

October 21st, at half-past five in the morning, we set off for Panao; our road led across a ridge of mountains of considerable height. From the summit of one of these, called La Punta de Tambillo, we had a most splendid view of the hills and the valley to the eastward, with the river Chirimayo winding through it; descending from

thence we were caught in a heavy shower, and it was with great difficulty the horses kept their feet; however, we got along tolerably well until we reached the peak of Huilcaray, from whence we saw the town of Panao on the opposite side of the ravine, with the river running between us. The descent was now exceedingly steep, and so slippery from the rain, that our horses actually seated, slid down the zigzag, much to the annoyance of their riders. We crossed the bridge over the Chirimayo, and ascended the opposite side, to Panao. At the entrance of the town we met the governor and many of the people who came to receive us and conduct us to the quarters prepared for us where we arrived at three in the afternoon; the soldiers not making their appearance before sun-set.

Panao is situated in a very pleasant and fertile valley, and enjoys a most delightful climate. The town contains one church and several small chapels, with two squares; some of the houses have gardens attached to them, which produce only a few vegetables. The houses are built of adobe, small, and without windows, and have red-

tiled roofs. The adobe is the colour of the soil, which is that of burnt sienna, or even more brilliant, approaching nearly to an orange, which, at a short distance, when contrasted with the green, looks very pretty.

The population is almost exclusively Indian, nearly all the inhabitants have small farms in the neighbourhood, where they cultivate vegetables and breed a few cattle and sheep ; the hides forming a small article of traffic with Huanuco. Bread is very scarce, and only baked in small quantities once a week ; indeed, there are few of the luxuries of life, and that in a climate which might produce almost everything. Whilst here we experienced a smart shock of an earthquake ; the ground appeared to move in a direction from S.E. to N.W. ; it lasted about a second and a half. We had a letter to the officiating priest from his principal, Dr. Villaran, the priest of the place, and Counsellor of State, and found him and the Governor ready to use all their influence with the natives in persuading them to accompany us.

October 25th.—Hearing nothing from the Colonel, we thought it advisable that the soldiers

should proceed, and Major Beltran desired Lieutenant Bruset to hasten the Indians as much as possible in opening and clearing the road.

We soon found people enough willing to convey our luggage as far as Pozuzu, but not one inclined to accompany us beyond that place; and finding that their assistance was absolutely requisite as far as Mayro, the men began to leave the town. In this dilemma Major Beltran sent a letter to Colonel Althaus, requesting him to come as soon as possible to use his influence in persuading the people to accompany us.

A sufficient quantity of beef having been dried and salted for our voyage down the Pachitea, we determined to proceed on the 26th, leaving Major Beltran to await the arrival of Colonel Althaus, and do what he could to procure assistance from the Indians of Chaglla and Muña; we therefore sent off the mules with their loads early in the morning. After mass all the men of the town assembled before the church, when the priest addressed them in their own language, setting forth the advantages that might accrue to them from their giving cordial aid to the expedition, and read

them a letter from Dr. Villaran strongly recommending their co-operation. He was replied to by an old Indian, one of those who had made so many objections in Huanuco, and who had been, when a youth, on a missionary expedition to Mayro: his opinion was much respected by the younger Indians, and he bore the title of captain among them: he endeavoured to combat the priest's arguments, but the majority of the people appeared satisfied with the reasoning of their pastor, and consented to accompany us, so we mounted our horses and started for Chaglla.

The first two leagues of our road was a continual ascent and descent, the remainder a steep, stony mountain to climb.

These mountains are formed of loose blocks of granite, slate, and sandstone; the ravines we crossed were watered by small streams, and covered with dwarf trees. From a place called Lluncu we had a most extensive view, mountain rising above mountain until lost in the azure hue of the sky, whilst to the westward was a heavy thunder-storm, apparently resting on their lofty summits. Nature here displays her boldest fea-

tures in a style of grandeur, which raises in the traveller's breast feelings of admiration and awe, hardly conceivable by those to whom the scenes are familiar, or by those who have not witnessed them.

We reached Chaglla at four in the afternoon; but, much to our surprise, the mules with our luggage had not arrived. The village stands on a little spot of table-land near the top of a range of mountains which forms the angle of the rivers Chirimayo and Huallaga; it consists of about thirty cottages, which may contain a hundred inhabitants; there is little cultivation, but we saw some fine cattle; the climate is temperate.

We were lodged in the Convento, and, as there was no priest, had it to ourselves. Here we had the luxury of a boarded floor (though certainly not very even) to sleep on, which was what we had not seen since leaving the Cerro.

October 27th.—Early in the morning we walked back a short distance to ascertain what had become of our mules: on arriving at Lluncu, we descried them slowly ascending the mountain, and whilst we were at breakfast they arrived.

We then learnt that after receiving their loads in Panao, the muleteers had returned to their houses to take leave of their friends, and had not started till late in the evening. Notwithstanding their reluctance to proceed, we sent them on towards Muña, and at half-past nine we followed. The road ascended the hill under which Chaglla is sheltered, and wound round the summit of an adjoining mountain, with a slope of about eight hundred or a thousand feet, to the river Huallaga, and not being above three feet in width, one false step of the horses would have precipitated us to the bottom.

In some places we observed holes like mouths of mines, but could not learn what they were : we overtook the baggage-mules, the muleteers having stopped to allow them to graze, and proceeded together, winding through a ravine covered with trees, which conducted us to a very disagreeable precipice, about three thousand feet high, which the Indians called "Cruz-pata," signifying high-cross. This declivity was extremely difficult to descend, being down a zigzag path over large stones, forming very irregular steps, which obliged

us to dismount, and even then we had much difficulty to get our beasts down. Fortunately the edges were covered with small bushes, which confined the path, and in a great degree prevented the view of the danger that a slip might cause. Shortly afterwards we reached the "Torcinada," a narrow path which conducted us down by numerous windings to the ravine of Santo Domingo, the eastern side of which presents to the view a perfect wall, up which we had the pleasure of counting more than twenty zigzag turnings, which we had to ascend to the summit. We crossed the torrent that was rushing at the bottom by a bridge, and commenced the labour of mounting the hill, which we performed nearly all the way on foot.

From the top we had a beautiful view of the Huallaga, at the point where it again directs its course to the northward. The descent on the western side of this ridge is easy. At the close of the day we arrived at a small farm, called Cormilla, and thought it prudent to pass the night there: the people of this farm cultivated a few vegetables and plantains, and possessed some Chirimolla trees.

October 28th.—It rained hard during the early part of the morning, which prevented our starting till half-past nine ; we carried with us a small pig and a fowl, as provisions were scarce at Muffa. After an hour's constant ascent we reached the town, and found that Lieutenant Bruset and the soldiers had arrived the evening before. It is situated on a small piece of table-land, surrounded on the north, east, and south, by mountains, whilst the west is open to the ravine of the Huallaga : it contains a church, convento, and about twenty cottages. There is scarcely any cultivation, although the climate is very favourable. We ascertained here, that all the men of this village and Chaglla were employed clearing our road to Pozuzu, and we were informed they had reached that place.

October 29th.—Being anxious to advance, we sent the Alcalde, a sensible Indian, to examine the road, and bring an exact account of the places where it remained impassable. In the afternoon Lieutenant Azcarate joined us, and brought us a letter from Colonel Althaus, dated Panao, stating that he had expected that the Indians who were

to carry our luggage, and open the road for us from Pozuzu to Mayro, would, as they promised, have been ready by that morning, but that they were all hiding themselves; he, however, hoped to be able to procure some in a couple of days. Lieutenant Azcarate informed us that, among other stories, they had circulated a report in Panao of our being a party of Gomara's officers, endeavouring to effect our escape by this road (Gomara was the Ex-President of Peru, whose party had been defeated by Orbegoso, and who were dispersed about the country); in short, the reluctance of the Indians to accompany us was but too evident. On our asking him what was the result of his mission to the Cerro, he informed us, that no answer had been received from Lima to the Prefect's dispatch, and without one the Prefect would not expend any money; but that to prevent further delay, they, the Peruvian officers, had agreed to advance the pay they had received, with the hopes of having it reimbursed on their return to Lima. On the 30th the Alcalde returned and declared the road passable, but that owing to its having been much deepened by the

rains, it required widening for beasts with burdens. The road was the bed of a torrent, which the water had cut into so deep and narrow a cleft in the soil, that in many places a mule with its load could not pass through it, and the muleteers were obliged to unload their animals to get them along. At one, P. M., the Colonel and his aid-de-camp overtook us, bringing with them a few Indians; the Sub-Prefect had not arrived when the Colonel started from Panao, and he had left Major Beltran to wait and receive him.

We were now wholly dependent on the exertions of the Sub-Prefect at Panao, for without Indians it was impossible to proceed beyond Pozuzu. Our hopes were terribly diminished, but still we thought that by persuasion and good treatment, or by threats, we might be enabled to induce the muleteers (who had only agreed to accompany us as far as Pozuzu) to go on.

October 31st.—We dispatched all the mules early this morning, in order to get them a day in advance, and we remained till the following morning. In the evening Major Beltran arrived, bringing with him some loads of provisions; he

also brought extraordinary powers from the Sub-Prefect to the Colonel, to keep the muleteers, if necessary, to carry our luggage to Mayro.

November 1st.—We all started at nine, A. M., except the Colonel, who remained for the reinforcements we expected from Panao. This we concluded and hoped would be our last journey on horseback : the day brightened on us, and with the powers the Colonel possessed everything seemed to promise our being soon at Mayro. We had scarcely ascended the hill over the town when it began to rain, and the paths, already knee-deep in mud, became exceedingly difficult for the beasts to wade through, and their extreme depth and narrowness obliged us often to dismount. In many places large trees had fallen across the road, which forced us to alight to allow the animals to pass under them, and in others they had to climb over large blocks of stone.

Vegetation here was extremely luxuriant : the whole forest formed one continued mass, interwoven by creepers, and covered with moss of many different kinds, and of the most exquisite colours.



Road between Muña and Pozuzo.

In many parts the bogs through which the road lay were deep enough to allow the beasts to sink up to their bellies: they had been originally covered with logs, making what is called, in the United States, a "Corduroy" road, but which the rains had rotted and left only as obstructions; and some of the paths were so narrow, and so close to the edge, that the passage was most hazardous. Added to these impediments, there were three rapid streams to pass, which after heavy rain become so swollen as to be very dangerous. In one the ford is a narrow shelf of slippery rock, forming a ledge between the upper and lower parts of a water-fall, which threatens to wash the traveller into the abyss below, which was not less than a thousand feet deep. An Englishman may, perhaps, be somewhat amused at our giving the name of road to such a pass, and to make it a practicable road for commerce would cost a considerable sum of money. From the position of the mountains we were not able to discover, or learn from the Indians, any way by which by lengthening it it could be improved; the ridges extend from south to north, and as Pozuzu is

nearly due east from Huanuco, the route lies directly across them.

We found no other accommodations but small sheds, called "Tambos," which are like the hovels in England in the fields, for cattle to stand under in rainy weather: these places were, however, a great comfort to us, for during our journey down it rained very heavily, and any shelter was acceptable. The air at the top of the mountain over Muña was extremely cold, the thermometer as low as 34°, with a drizzling rain, and the ground thoroughly wet. Here we remained for the night, under a shed called "Tambo nuevo."

The soldiers not having arrived with five sheep that we had purchased at Muña, and our appetites being pretty keen, we shot a young bullock (which on our return we paid for) out of a herd of cattle on the plain: with this we regaled ourselves, but it took us some time to make a fire, as the wood was all soaked with the wet. We passed a very uncomfortable night, for the shed was quite open and exposed to the cold wind. The mountains are here partially covered with small stunted trees, but where the ground is level it produces rich

pasture for cattle, which are abundant. We had heard that deer were plentiful in the higher parts of the mountains, and saw a few which were very wild.

November 2nd.—The morning was fine, with a hoar frost on the ground, and we flattered ourselves with the prospect of a fine day. We got our horses saddled, and, without waiting for breakfast, pushed on to the “Portachuelo,” as the pass of the mountain is called, distant about a league from the tambo; but it soon began to rain, which lasted all the way.

We commenced our descent by a zigzag path, and after three hours and a half of incredible labour for the horses, and well drenched, we arrived at a tambo, where we took shelter for an hour, and then continued our descent, which, as the heavy rain prevented our seeing any distance, appeared to us as if we were descending to the shades below. At half-past five we crossed the river Consuelo by a ford; the current was so rapid that our tired horses were scarcely able to stand against it. As the night was fast approaching, and that by no means fine, we eagerly sought for

some place where we might make a shed and shelter ourselves. We had not long to seek, for on turning the path through the wood we perceived the skeleton of a small wigwam, or hut, and, considering ourselves fortunate, instantly determined on remaining. Our first object was to make our nest water-tight, by cutting leaves and laying them over the top; after which, not being able, on account of the wet, to make a fire, we retired to rest, not only supperless, but without having eaten more than a little roasted Indian corn and cheese during the whole day. To rest was impossible, for we no sooner began to doze than the drops from our ill-covered roof obliged us constantly to change our positions, and at last forced us to abandon our house and walk about in the rain till the dawn of day.

November 3rd.—We were heartily glad to leave this place, and soon after day-break were on our road. After proceeding two miles, we came to a *splendid* tambo, where (had we been aware of it) we might have been housed very comfortably: it had been built by the Indians who were employed to clear the road. We alighted, and after satisfy-

ing our hunger with the remains of our bullock, proceeded towards Pozuzu. Our road led through a forest more open than those we had before passed: the enormous leaf of the Pituca plant surprised us; it was a foot and a half long, and more than a foot in breadth, and shaped like a heart. The trees generally were not large in girth, but some of them very tall. The Indians had done much towards clearing the ground, and we passed on by a tolerable road for a short distance.

We heard amongst other cries of birds the shrill whistle of the Carpintero, a species of woodpecker: this note resembled much the noise of a carpenter sharpening a saw. We endeavoured, whilst at Pozuzu, to shoot some of these birds, but, although we heard them immediately over our heads, the foliage was too thick to get sight of them: this was a difficulty that often prevented our procuring specimens of curious birds. We crossed two streams, and ascended the "Cuesta de Cushi." From thence to Pozuzu, with little exception, was one continued descent, following the course or ravine of the river Consuelo by an

extremely narrow, and in some places dangerous, road. In the course of this descent Major Beltran's horse trod too near the edge of the precipice, the earth gave way, and the poor animal fell about 1500 feet, bounding from rock to rock like a stone; the Major saved himself by an extraordinary exertion of dexterous activity, caught the edge of the path with his hands, and thus recovered his footing.

From want of food, and the badness of the road, our beasts were become so completely tired that we were obliged to alight and walk the remaining distance to Cueva Blanca, where we arrived, fortunately, without further accident, at two in the afternoon.

As we ascended a small hill before we reached Cueva Blanca, we discovered the Pozuzu river almost under our feet, and congratulated ourselves on being near the place where we intended to cross, but we were informed that the town of Pozuzu was at least three leagues farther. We determined to remain at this place for the night, there being a good hut, and a family living in it. We found most of the baggage had arrived before



Fall of Major Beltran's horse.

us ; and the soldiers, five in number, came in the evening, three having deserted on the road, and, what was still worse, they had contrived to lose all the sheep which were committed to their charge, and a pig which we had purchased at Cormilla.

CHAPTER VI.

Pozuzu—Return to Huanuco—Cocheros—Chinchao—
Casapi.

NOVEMBER 4th.—Early in the morning two of us set off to reconnoitre the river and to ascertain the best place for crossing, in order that, on the arrival of the Indians at Pozuzu with the luggage, we might prepare a raft at once and cross over; but our poor beasts, soon after leaving Cueva Blanca, were scarcely able to move, much less to carry us, and we regretted not having left them, as we now had the trouble of driving them. This part of the road we found somewhat better: having gone two leagues, we came to a spring bursting out of a rock. The weather being extremely hot, and we very thirsty, we rushed to the spot, thinking from its position it would be deliciously cool, but much to our disappointment the water proved hot, and salt, and of a dark colour. From the difficulty we had in driving along our tired

animals, the muleteers soon overtook us, and we arrived at Pozuzu about ten o'clock. Upon examining a rough manuscript map that we possessed through the kindness of M. Chaumette des Fossées, the Ex-French Consul-General in Lima, we found that the confluence of the river Huanca-bamba with the Pozuzu was two and a half leagues lower than our present position, and that to cross the Pozuzu at this place would be to no purpose, as we should have to cross the Huanca-bamba almost immediately afterwards: we therefore sent the "Alcalde de Campo" (a petty judge in the country) with a party of hands to open the road to the "Tingo" (as the junction of two rivers is called by the Indians).

In the afternoon we pitched our tents, there being but one wretched shed in the place. All the baggage having arrived, we took the precaution of securing the beasts, by sending them a short distance off to graze, with a person to look after them, and a guard of two soldiers, with particular injunctions not to allow them to be taken away without a written order.

The town of Pozuzu, or Yanahuanca as it is

now called, was originally founded in the year 1712, and inhabited by a tribe called the Amages, whom the missionaries collected together at this and another town called Tilingo. In the year 1790 the Father Sobreviela made a contract with some persons at Huanuco for constructing a bridge over the Pozuzu river, and clearing a mule-road to Mayro, which was to have cost 4000 dollars (or 800*l.* sterling): the bridge was the only part completed, and that in so bad a manner that it stood but a short time: the road was never commenced. This was the last attempt to establish a communication with Sarayacu by the way of Mayro. The small-pox carried off nearly all the inhabitants, and the few who survived removed to Muña, Chaglla, and Panao. The church, whose ruins alone exhibit any traces of the population once existing in Pozuzu, is now covered with one mass of creepers. The situation of the town appeared to have been well chosen, being on even ground on the left bank, and about two hundred yards distant from the river; a single wretched hut is all that now remains of it, and its only inhabitants are an infirm old Indian and his

family; these people had cleared a small space of ground and sown it with pumpkins, which was all the cultivation we saw at Pozuzu. In the neighbourhood there are many small coca and yuca plantations, belonging chiefly to the Indians of Muña and Chaglla, who visit them every three or four months, at the time for picking the coca leaves. Sugar-cane grows wild in considerable quantities, which is very rich in its saccharine produce, and grows to a large size. Fine pines, and other tropical fruits, and cotton in great abundance grow wild, but are little noticed by the Indians.

The forests (or "Montaña" as they are called by the natives) are composed of large trees of nearly all descriptions, with underwood of various kinds growing between; but not so impervious as to prevent their being easily penetrated in any direction with the assistance of a large knife, which we generally kept suspended from our waists. Some of these trees measured as much as four feet in diameter, and grew to the height of about fifty feet, perfectly straight, and without a branch, the top spreading out very thick and close.

The Iqueron, or Matapalo as it is called in Spanish, from its destroying the trees to which it attaches itself, was frequent. It is a large creeper which twines round the trunks and branches of trees ; one species drops its branches to the ground and takes root, and throws up fresh shoots like the Indian Banyan, and from its resembling the pipes of an organ, is called the Organuyo. The thickness of the foliage affords at all times of the day a very agreeable shade : it protects the sportsman or traveller from the burning heat of a tropical sun, though it is often an impediment to the pursuits of the former. The heat here, at two in the afternoon, we found to be excessive, and were it not for the easterly breezes which allay it, it would be insupportable : the mornings and evenings are tolerably cool. The nights were very cloudy, and sunset was generally followed by a thick mist ; in the afternoon we always had rain, and once or twice a smart thunder-storm.

Birds and insects are very numerous, more especially the latter. We commenced a collection of both, but owing to our occupations in other more important ways, and being novices in the art of

curing them, we only preserved a few. We did not see a single reptile or wild animal, although we had been assured they were very abundant. Going to the junction of the two rivers, we saw the print of a beast's foot, six inches in breadth; it had five toes with long nails: the Indians said it was the track of the Gran Bestia, which we afterwards found to be the Tapir. It appears that these animals are rarely seen in the day; in the night they leave their haunts, and proceed down to the banks of the rivers to feed and water, and early in the morning retire to the forest.

We also saw numerous tracks of the wild hog. The river Pozuzu is here nothing more than a mountain torrent: its breadth at the place of our encampment was about thirty fathoms. There is a "Huario," or suspension bridge, over it, consisting of two "Sogas," or creepers, about six or seven inches in circumference, lying parallel to each other, about two feet apart, and secured to wooden stages, about twelve feet high, on each bank of the river, the accesses to which are by inclined planes, formed by trunks of trees placed lengthwise: by this the Indians cross to their coca

plantations on the opposite bank. We did not witness their method of crossing, but were informed it was done with much ease in the following manner: the man suspends himself to one of the ropes by a band which passes round his chest, and embraces it with his legs, his body hanging below, and by pulling with his hands on the other rope, draws himself over.

The banks of the river are extremely picturesque, large trees overhang the stream, and in some places its course is checked by the huge protuberances of a rock throwing it off, round which it rushes with fury, and in no place did we see it tranquil. Fish are not plentiful, one species only being found, called the "Corbina;" the same is caught in the Huallaga at Huanuco.

At the confluence of the Huancabamba the Pozuzu takes a turn for about two miles to the northward, and the mountains on each side gradually become lower.

November 5th.—At an early hour this morning the Alcalde de Campo arrived, and announced the path passable. Leaving Lieutenant Azcarate in charge of the camp, the rest of us started to

examine the confluence of the two rivers : we took with us two carpenters whom we had hired at Panao, and a party of about twenty Indians. We kept close to the bank of the river all the way, and passed through several coca plantations. The Indians showed their fears very evidently, desiring us to advance first, as they said they had the day before seen traces of a savage tribe called ' Chunchos,' but this we did not believe. We arrived about ten o'clock at the point of junction, and finding the stream smooth though rapid, instantly determined on crossing at this place. We then selected the most buoyant trees, and by two in the afternoon we had a sufficient quantity cut and drawn to the place, ready to make a raft, intending to pass over on the following day.

At the camp we addressed the Indians, telling them of the powers with which the Colonel was invested, and exhorted them to comply with good will, and not oblige him to use force. We showed the most intelligent amongst them our maps and plans, and pointed out the advantages that commerce and a knowledge of their country would bestow on them to endeavour to persuade them

to a cheerful co-operation : they seemed to assent, and we passed the evening in great glee, expecting on the following day to be on the opposite side of the river, where we knew they could not desert us.

November 6th.—At about two in the morning the corporal's wife came running to us, and announced that all the muleteers but one had just gone away, and she was afraid they would murder her husband, who was guarding the horses. Lieutenant Bruset was immediately dispatched with his four soldiers to secure them, but unfortunately it was very dark, and the Indians knowing the paths through the woods better than the soldiers, effected their escape, and took with them ten of the beasts. The remainder we brought down to the tents to enable us to return, if that event should be inevitable, and, at the same time, we placed a soldier over the Indians who had been sent as carriers, and kept a strict watch ourselves.

November 7th.—We sent a messenger with all speed to Panao, where we supposed Colonel Althaus to be, to inform him of the desertion of the muleteers, and beg him to make his appearance here, in order that with his authority, and the

powers with which he was invested, he might force the Indians to obedience. In the afternoon we received a letter from him, dated on the 3rd, from Muña, stating that he had sent fifteen more people, and that he was unwell, but hoped soon to be with us in Pozuzu ; we therefore resolved to pass the river as soon as we should receive the reinforcement, which we thought would arrive the following day ; but (as we might have expected) they fell in with our deserters, who advised them not to advance.

On the 9th, none of the people appearing, Major Beltran sent Lieutenant Azcarate to look for them, but after a day's fruitless search he returned without having seen a single person. In the afternoon the man who had charge of the fifteen Indians made his appearance, but brought two only, the rest having deserted on the road. During the night another soldier deserted while on sentry, and with him four more of the Indians.

The 11th brought us letters from Colonel Althaus, informing us that he had sent twenty-five more men, but not one of them reached our encampment. We now clearly saw the reluctance

of the Indians to accompany us was such, that no assistance was to be expected from them, and without them it was impossible to get on; our stock of provisions too was daily diminishing, while we remained inactive.

We were thus left destitute of all means of prosecuting our journey in the course which we had planned; but, determined not to abandon the object of our enterprise, so long as any chance of attaining it by other means remained, we decided upon returning to Huanuco, and from thence embarking in canoes at Cocheros, on the Huallaga, to descend that river to the mouth of the Chipurana, which falls into it from the eastward, and to ascend the latter river, and its tributary the Yanayacu, as high as the canoes could go, and then crossing that part of the Pampa del Sacramento by land, to proceed down the Santa Catalina to Sarayacu. From this place we hoped that the letters we had for the missionary priest, Padre Plaza, would procure us the assistance necessary to enable us to attain our object, by reversing our plan, and by proceeding up the Ucayali and Pachitea, to arrive at Mayro.

We determined, however, on sending another messenger to Colonel Althaus, to acquaint him with our situation, and to state, that if he should be unable to furnish us the means of advancing to Mayro, he might assist us in returning to Panao, by inducing the sub-prefect of Huanuco to enable us to embark at Cocheros, on the Huallaga. We cannot express our disappointment at being thus compelled to retreat at the very moment when we thought we had surmounted our chief difficulties, and that those which were to come were such as would only require our own efforts to overcome: in addition to which, we had the unpleasant prospect of having to return on foot to Panao, a distance twice as great as we then were from Mayro; and afterwards of being obliged to proceed by a route which would occupy two or three months, when we were within, at the utmost, ten or twelve days of the port of Mayro. But we had no alternative; and, having made our arrangements for retreating, Lieutenant Azcarate started with twelve beasts carrying light loads, whilst we prepared for marching on the following day.

November 12th.—At daylight we commenced

our retreat towards Muña, loading the Indians with as much as they could carry, and leaving Lieutenant Bruset and the four soldiers to protect what remained of the luggage. On arriving at Cueva Blanca, we found that Lieutenant Azcarate had not made his appearance, and that, owing to the extremely weak state of the beasts, he was obliged to pass the night in a coca plantation, which we had passed without entering, taking it for granted that he and his party were well before us. About an hour after our arrival the luggage appeared. We now deliberated on the most expeditious plan of sending it on to Panao; and determined that Major Beltran and Mr. Lowe should proceed as fast as possible on foot, and endeavour to obtain mules. No sooner had they started, than they met eleven Indians coming down the hill. Our companions returned with them; and we soon found that they had met the messenger carrying the news of our retreat, which had induced them to advance. Having these additional hands, we again discussed the practicability of continuing on to Mayro, but, in the end, decided that, as we had not the means of securing

the continuance of these people with us, it was more advisable to proceed by the Huallaga, according to our last determination. Major Beltran and Mr. Lowe, therefore, continued their journey to Panao, and the eleven men were sent to Pozuzu for the remainder of the luggage.

November 13th.—Finding that some more of our party had deserted, we resolved on proceeding as fast as possible. Lieutenant Bruset arrived late in the evening with all the luggage that was left at Pozuzu, and we made arrangements for our journey the next morning. It was late on the 14th before we started, owing to the difficulty of dividing the luggage into proper loads for the men and horses, as they were all obliged to carry extra weight, in consequence of four of the beasts having been carried off in the night.

Our journey was slow and laborious, both horses and men being fatigued and overladen, and the former in a most pitiful state for want of food. During the afternoon three horses fell down the precipices, two of which were killed; the other fell amongst some small trees, and, with great exertion, was saved. About nine in the evening

the carriers declared themselves incapable of proceeding any farther ; and we made our encampment for the night at a part of the wood called Cushi-pampa, two leagues short of our intended day's journey.

November 18th.—We arrived at Muña, after suffering great fatigues ; and on our route met great numbers of Indians, who had secreted themselves in the forest to avoid us, but who, on our return, willingly came forward to offer their services to transport our luggage back to Panao.

On the 19th, I received a letter from Mr. Lowe, dated Panao, November 18th, from which I learned that Colonel Althaus had gone from Huanuco to Conchucos, about forty leagues to the westward, and intended to proceed from thence to Lima. On the 20th, Lieutenant Azcarate arrived with the remainder of the baggage, and gave me a letter from Colonel Althaus to Major Beltran, of which the following is a translation :—

“ *Huanuco, November 12th, 1834.*—My dear friend,—I have just received your letter of the 7th instant, and in reply, I cannot say more than that I have given orders to Captain Caffes, in Panao,

to do all that he can. I do not expect more people, and fear that those I sent have returned in consequence of having met the muleteers and deserters from you. I have often informed you the manner in which the Indians ought to be taken care of; all depended on the means you adopted. I am in bed, having taken medicine, and forward this, accompanied with an official from the sub-prefect (who is at Panao), ordering all the Indians to return. I see that all has gone wrong, through the fault of you and your companions. I do not write to Smyth, because there is no time." Signed "ALTHAUS."

The foregoing letter was apparently written in great haste, and was the farewell of our worthy Director.

We had now collected in Muña sixty-eight Indians. I, therefore, after consultation with Lieutenant Azcarate, determined to make a last effort to persuade them to complete their engagements, and return with us to Pozuzu. To this end we selected the most intelligent among them, and who we thought were most likely to persuade the others. They undertook the task, and, after a long discussion, returned and informed us that all

were decidedly opposed to our plan; and that if we did not intend returning to Panao immediately, they would leave us and return to their respective homes.

The next morning, the 20th, I set off for Panao, in order to hasten as much as possible our movements towards Cocheros. When I arrived there, I found Major Beltran acting as Governor of the town, the governor himself being absent, collecting contributions. It was quite deserted; and so little regard was paid to the orders for giving us assistance, that he was obliged to threaten the Alcaldes to throw them into prison before he could get them to make the least exertion in our favour.

On the 22nd all our luggage arrived, and also a letter from the sub-prefect at Huanuco, requesting Major Beltran and myself to proceed without delay to that place, as he was anxious to communicate personally with us. We accordingly left our companions to arrange the journey to Cocheros, and started on the 23rd for Huanuco, where we arrived at dark. The sub-prefect introduced us to a Portuguese gentleman, Don Sebastiano Martins, who possessed an estate near the place.

of our intended embarkation on the Huallaga, and with whom arrangements for canoes were always made. This person we found to be better informed with respect to the interior, particularly the river Huallaga, than any one with whom we had conversed. He very good-naturedly offered us every assistance, and furnished us with much useful information, recommending to us as a guide Jose Maria Ruiz, a person who had gone down the river several times, and whom we engaged for the sum of two hundred dollars, to find us in canoes and Indians to take us to Sarayacu.

Señor Martins very kindly offered to accompany us to Cocheros, provided we could remain until the 1st of December. This we were obliged to do, as our guide Ruiz was going to be married, and could not start before that time. In the meanwhile Lieutenant Azcarate and Mr. Lowe exerted themselves in forwarding the luggage. They left Panao on the 24th, amidst the rejoicings of the people, who, to show their delight at their departure, rang the church bells until our party were out of sight on the hill opposite the town.

The inhabitants of Panao are generally short,

stout-made, and well proportioned; their complexion is swarthy, their cheek-bones high, and noses aquiline, with large black eyes, and fine teeth. They suffer their hair to grow long behind, and plait it in one or two long tails. Their dress is commonly an old white felt hat, of any shape, with a white cotton shirt without a collar; sometimes with a blue jacket, but more generally without; blue short trowsers or breeches, without stockings, and hide sandals, made in a very rough manner. They ornament their waist with a girdle of cotton of various colours, and very like those which are found in the tombs of the ancient Peruvians: to this is suspended a bag for coca, and a small gourd containing lime. They are sullen and silent, except when under the influence of liquor, when they become loquacious in the extreme. They are deceitful, and have been taught by their forefathers to place no confidence in a white man; so that the more kind and indulgent he is, the more suspicious they are of his designs. This is probably owing to the conduct of their masters (the old Spaniards) towards them, which was always extremely severe; so that, being un-

accustomed to gentle treatment, the cunning of the savage ascribes it to sinister motives. We found this to be the case by experience—harsh words and threatening language were more effective with them than mild and gentle conduct. They are extremely superstitious, as is shown by the following extract from a letter which we received from Dr. Valdizan, at Panao:—"I am afraid your carriers will desert you, as they were alarmed by ill omens for the expedition; some believe they shall all perish, others that they will not find a bridge on their return from Mayro. Their terrified imaginations have augmented these follies. A drunken man came from Huanuco to buy a hog; and as they came out of Panao they passed a dead body: these, with other silly superstitions, will have an effect unfavourable to the expedition."

Their occupation is agriculture: they marry between the ages of eighteen and twenty-six; and their families rarely exceed four children. Few of the children are taught to read; so that, until they are of an age to work, they lead quite an idle life. The wife takes care of the hut, and a

few fowls, and sometimes a cow, a pig, or a couple of sheep. The husband is either employed as a labourer—for which he receives two rials (equal to a shilling) a day and his food—or he is a small farmer, cultivating Indian corn, coca, and a grass called *alfalfa*, which resembles clover. With the coca they pay their contribution to the State and the dues to the clergy : the former is three dollars annually for each person between the ages of twenty and sixty. The tenth, called the *diezmo*, and formerly paid to the church, is now received by the government : the church gets a mere trifle, called the *premisia*. The fees established by law for christenings, marriages, and interments, are, two dollars for the first, twenty-eight dollars or more for the second, and thirty-four for the last. Those of the poor who are unable to pay can neither be christened, married, nor buried ; and it sometimes happens that a body is left unburied until corruption obliges the people to throw it into a ditch and cover it up.

Their amusements are dancing, buffoonery, and gambling with cards and dice : in the latter they have an unfortunate example set them by their

superiors. We were informed that a whimsical superstitious custom prevails, when a man is obliged to make a distant journey, and cannot take his wife with him. In order to ascertain her constancy during his absence, he places a quantity of a certain grass in a hole in the rock—unknown, of course, to the lady—when he sets out; and if, on his return, he finds it withered, the delinquency of the wife is considered as proved, and she is severely chastised. One of these curious tests of conjugal fidelity was pointed out to us.

They rise early in the morning, and take a bowl of chupe or masamora, ground Indian corn boiled. These dishes are a sort of soup, with yucas and potatoes, and made extremely hot with pepper. This meal being over, they sit down and chew coca for about half an hour, and then proceed to their work. The food they are supplied with when working in the haciendas or farms consists exclusively of beans and roasted Indian corn, called “ cancha.” They are capable of performing very long journeys on foot, and appear quite insensible to fatigue, recruiting themselves every hour by stopping to chew coca. The usual load they carry is three

arobas, or 75 lbs., besides a large bundle of clothes and cloaks for bedding, called the *quipi*, which may be equal to about 25 lbs. more. The rains seem to incommode them but little, and they sleep in the open air without suffering any apparent inconvenience; but they are a short-lived people: drunkenness is their favourite vice, and is indulged in whenever an opportunity offers.

At Huanuco we were informed that we had been contending against other adversaries besides the superstition and fears of the Indians; and this from a quarter from which we had every reason to expect cordial and spirited assistance. The rich and cultivated valley of Chinchao is the source of the principal wealth of the city of Huanuco, from its production of coca. Most of the inhabitants own large plantations; and they feared that, if our expedition succeeded, and the road by Pozuzu became open and practicable for commerce, their estates would lose all their value, and they should be ruined. These notions originated with the higher class, who, while they were promising us every assistance, were secretly doing all they could to obstruct us, and persuading the Indians

not to accompany us: indeed, they were so bent on preventing our success, that emissary after emissary was despatched to pervert the minds of the Indians (already disinclined to assist us) with most absurd stories, which, as has been seen, succeeded too well.

On the 1st of December we finally left Huanuco, accompanied by Señor Martins, and proceeded along the left bank of the river Huallaga for about four leagues, passing through a pretty little village called Cascay, and reached Acomayo at half-past seven. This village contains sixty or seventy houses, entirely inhabited by Cholonos Indians, whose number amounts to two hundred and fifty or three hundred. It is situated to the west of the Huallaga, having beneath it a small stream called the Acomayo. The next morning (the 2nd) we continued our journey to Cocheros, crossing a ridge of hills called the Cuesta de Carpis, which separates the valley of Chinchao from that of the Huallaga, and from the summit of which an extensive and wild view, with a lofty chain of mountains, opened before us; and the deep ravine with the little river murmured unseen

beneath us. Descending the Cuesta de Carpis, we followed the course of the river Chinchao to the eastward: the road was a continued ascent and descent, but, generally speaking, in good order. We passed many plantations of coca, which appeared well cultivated, and reached Chinchao about five in the evening. This village, situated on a small but level spot, has a commanding view both up and down the ravine. It consists of six houses, a church, and convento, and has about twenty-five or thirty inhabitants. We found the people, who were a mixture of Spanish and Indian blood, very civil.

The ravine from Chinchao to Casapi is extremely pretty, having on both sides numerous cottages and plantations, and being luxuriantly clothed with a great variety of trees: the sides of the road are for the most part lined with coffee plantations. At half-past seven we reached Casapi, the last hacienda in the ravine, and rejoined our companions, Mr. Lowe and Lieutenant Ascarate, who arrived a day or two before us, and had found great difficulty in procuring beasts for the conveyance of themselves and the luggage.

We were here most hospitably entertained by Señor Martins, who omitted nothing that he thought could contribute to the success of the expedition. . During our stay we saw the cultivation of the coca, the leaf of which is in universal request among the Indians, and is said to be nutritious; it is chewed like tobacco, and a small quantity of lime, which is added, is thought to improve its flavour. We were told that an Indian will pass several days with no other nourishment.

From a register kept by Señor Martins, it appears that it rains at Casapi on more than half the days of the year.

CHAPTER VII.

Port of Chinchao—Embarkation on the Huallaga—Caracol—
Cayumba—Malpasos—Juana del Rio—Canoe launch—
Uchiza—Tocache—Sion—Lupuna—Pachiza—River Huay-
abamba—Juanjuy—Anchobazo—Salt Hills—Shapaja.

ABOUT noon, on the 18th of December, we set off, accompanied by Señor Martins, for a hacienda called Macora, which is situated near the place where we intended to embark on the Chinchao; and after waiting there a few hours for the canoe-men from Caracol—a place on the Huallaga, a little below the mouth of the Chinchao—they made their appearance; and we took leave of our friend, Señor Martins, with very sincere feelings of gratitude for the kind assistance he had given us. We were informed that he had the exclusive right of navigation on this part of the Huallaga to a considerable distance, and that the Indians who inhabit its banks within that space were subject to his authority.

From Macora we descended, by a narrow and crooked path, crossing a stream about a dozen times, to the port of Chinchao, where we found the river of that name about fifty yards broad, and running smoothly. The Indians had brought up two small canoes, in which we embarked. Never, when boys, had we put our feet into a boat with greater glee than we did now : all our troubles with obstinate muleteers and unruly beasts, all our squabbles with Alcaldes, and discussions with indolent and unwilling Prefects and Governors, were over, and were looked back upon as miseries past. We glided down the lovely little stream with delight, indulging the sanguine hope, that Padre Plaza, at Sarayacu, would put us into the way of accomplishing the object we had so much at heart. From the place of our embarkation to its confluence with the Huallaga, the Chinchao hardly affords water for a small canoe, and probably in the dry season is not passable. Having descended it about a mile, we entered the Huallaga, which we were delighted to find smooth, as, from its source to Muña, we had always seen it

struggling through rocks, or rippling over shallows.

About a quarter of a mile below the confluence of the Chinchao with the Huallaga, and on the right bank of the latter, is the port of Caracol, at which we landed, and found a wretched hut, inhabited by a few miserable Indians, to one of whom Señor Martins had given the title and authority of Alcalde : this poor fellow and his family turned out of their cabin to accommodate us, and took up their own abode under a temporary shed.

Caracol is in its infancy : it consists of only two or three huts, situated upon a level spot of ground, recently cleared of trees, whose stupendous trunks lay in all directions, leaving immense roots and stumps, which one would suppose would remain for ages. We here learnt that Lieutenant Ascarate, who had preceded us, had met with an accident ;—that his canoe had upset when he was getting into her on the Chinchao, but that fortunately no other damage was sustained than the loss of two muskets. We remained three days at Caracol, with nothing to eat but plantains and

Indian corn roasted; and having no tidings of Lieutenant Ascarate and our guide, who had gone on with the Indians and the luggage, and were to send up a canoe from Juana del Rio, to meet us below the fall of Cayumba, and take us down the rapids, we thought it best to get on as far as we could in the two little canoes which had brought us from the Chinchao. We therefore embarked on the 21st, and reached the fall of Cayumba at three P.M., having come about two leagues down the Huallaga.

The stream, according to our measurement, ran about six miles and a half in an hour: the impediments to navigation consisted in drift timber, trees growing in the stream, and numerous snags, as they are called in North America; that is to say, trees carried away by the floods, and which, having caught the bottom, remain with their branches above the water. In our descent we saw a large red doe drinking at the river side, but before we could get a gun ready, the current had hurried us to a distance from the spot, and we lost the chance of a fine shot and a valuable prize.

We landed just above the fall, and walked over a very high hill, which forms the right bank of the pass, and descended on the northern side to the cave of Cayumba, as it is called, from the mountain overhanging its base, and forming a hollow somewhat resembling an immense cave. From hence we had a very picturesque view of both the Huallaga and Cayumba, the former rushing between two high perpendicular rocks, and the latter rolling down a steep ravine: they unite with great violence at a point where there is a small island covered with trees, and roll past the cave in an impetuous torrent.

In a small bay which affords a shelter to canoes, and forms a nice little port on the right bank of the river, we had the pleasure of finding the greatest part of our luggage, which Lieutenant Ascarate had left for us, and amongst which were our cloaks and blankets; and as we had been without either for the three previous nights, we enjoyed a much more comfortable bed than we had had since we left Casapi. We also found some biscuit and jerked beef, on which, after our late meagre fare, we feasted sumptuously.

We had no sooner pitched our tent for the night, and made our repast, than we descried a canoe struggling up the river and crossing and re-crossing its rapid stream to avoid the strength of the current, and take advantage of the eddies : as it approached, we heard the sound of drums and horns, which continued playing till it arrived. Our guide, Ruiz, who came in it, informed us that they left Juana del Rio the preceding morning.

December 22d.—We began to prepare for our departure before daylight, and at six were afloat again, and proceeding with the swiftness of an arrow down the stream. The river was confined on both sides by lofty hills, which were covered with beautiful trees overhanging the stream. The rapidity of our progress did not last long : the Malpaso, or bad pass, of Duran, a rocky bed, down which the river rushes with increased velocity, obliged the men to unload the canoe and carry the luggage below the pass, which, owing to the ruggedness of the bank, and the trouble of easing down the canoe with ropes, to avoid its being dashed to pieces, was a work of considerable labour, and occupied a good deal of time.

About two miles farther we came to a second rapid, called the Malpaso de Islaypata, where we had to undergo the same fatigue again. Thence we descended rapidly, passing on our left the mouth of the river Savayos, till we came to a still more formidable rapid, called the Malpaso de Palma. Here the canoe was again unloaded, and the cargo carried by the Indians at least half a mile over rocks and through trees interlaced with creepers, and across rivulets, to the end of the pass, after which they were obliged to return and descend in the canoe, for the river and its banks were such as to prevent their letting it down by ropes as before. This they performed in beautiful style, keeping in the centre and force of the stream : the waves formed by the fall and impetuosity of the current were such as completely to conceal the body of the canoe, leaving the men only visible above the spray ; and as they approached us, the wild Indian scream, the constant drumming, the hollow sound of the horn, the roar of the water, and the savage grandeur of the surrounding scenery, raised in us feelings of admiration and delight, which must always remain fresh

in our memories. The canoe, almost filled with water, with difficulty reached the bank where we were waiting for it, when the Indians jumped out and manifested their joy at having passed the danger, by singing and capering about.

At the end of another league we came to the Malpaso of Chuntaplaya: here we again landed, and the canoemen drew the canoe through it, by the right bank, up to their waists in water, in a very short time: we then re-embarked, and passed successively the Malpasos of Peres and Derumbo: having got through these, and a few formidable ripples, we reached Juana del Rio about five P.M., drenched to the skin, and our luggage completely soaked; we felt ourselves, however, fortunate in having escaped accidents.

The village was first settled in 1830, under the protection of Señor Martins, who gave it the name of his lady, and our guide Ruiz brought up eight men with their families from Pachiza to form the first establishment. It now contains a population amounting to forty, who are chiefly employed in weaving a coarse cotton cloth called Tucuya, which is used for clothing, and for sacks to pack

coca in, and is, consequently, in great demand in the valley of Chinchao: it is also used as a medium of exchange along the greatest part of the course of the Marañon. The Indians who inhabit the village are of the Shanamachus tribe, and speak a language called Ibita, though most of them understand the Quichua. The site seemed well chosen, but as yet there were only ten houses, or rather huts, scattered about upon a plain of some extent, and very fertile, which produces cotton, tobacco, Indian corn, yucas, plantains, and pines, the latter of which weigh from eight to twelve pounds each. Barbasco, a root used for poisoning fish, grows here, and several gums and resins are collected. The Indians say that the country abounds in game, and in birds of most beautiful plumage.

The day after our arrival at Juana, a new canoe was to be launched for the conveyance of our companions, the Peruvian officers; and wishing to make the Indians take an interest in the expedition, we proposed that the launch should be attended with all possible ceremony. We accordingly prepared a salute with the swivels, and

placed the Peruvian and British colours, one at the head, and the other at the stern : the Indians assembled, and with their drums and pipes added to the life and spirit of the scene ; and the canoe glided into the river under the name of *La Intrepida*.

The weather was so wet that we with great difficulty managed to dry our clothes, and, to our great regret, prevented our being able to take any observations for the latitude or longitude.

December 24th.—We had settled to leave Juana del Rio early this morning, but we found, on loading the canoes, that the two which our guide had engaged were insufficient for the conveyance of ourselves and our luggage, so that we were delayed half the day in getting a third. Our own things were sufficiently cumbersome, but when we came to add the wives and children, dogs and cats, and all the *et ceteras* of the canoemen, we were very nearly on a level with the water. We remonstrated with Ruiz on his having encumbered us with such a parcel of useless persons, but he said there was no remedy, for the Indians would not move without their families. In our

canoe, which was about twenty-five feet long, and three wide, besides ourselves, the guide, his brother, and three boatmen, there were three women, five children, four dogs, and two cats, with a quantity of household furniture, such as earthen jars, pots, pans, &c. &c.

About midday we left Juana with our colours flying, the British union on our own canoe, and the Peruvian flag on board that of our companions. The canoemen seemed delighted, and set off in great glee; but it took some time to reconcile us to the deep state of our canoe.

We wished to have entered the river Monson, which falls into the Huallaga about half a league below Juana, as we had heard of a very curious cave near its banks, but the constant heavy rain and stormy state of the weather prevented us. At the entrance of the Monson, the hills on the eastern side become lower, and recede from the bank of the Huallaga; but on the western they continue steep quite to the river, though gradually decreasing in height. The depth of the river varied from one to five fathoms during this day, and the current ran at an average between five and six miles an hour.

We passed our Christmas eve on a sandy beach on the right bank of the river, and at dawn of day, on the 25th, were again drifting and paddling down the stream. The Indians fitted two sorts of awnings to the canoes, one, called a *Pamacari*, somewhat resembling the top of a covered waggon, over our seats; and another, called an *Armayari*, which lay flat on the luggage: they were both made of palm-leaves. The *Pamacari* made the canoe much more pleasant, as it protected us from the rain and the sun, left us room to sit upright, and allowed us to see on all sides. This luxury, however, we were often obliged to give up, as it was dangerous to descend the bad passes with it standing.

The river throughout this day presented no other obstacles to navigation than occasional snags and sawyers: the land was generally low on both sides, and wooded to the margin of the stream in a most picturesque manner.

We frequently landed to shoot, but found great difficulty in getting through the woods, owing to the manner in which the trees were laced together with creepers, and from the thick roof of

leaves were often prevented from seeing birds which we heard immediately over our heads. The Indians contrived to wind their way like snakes through the bushes, at a pace which we could not keep up with, and, though naked, they seemed not to care for the formidable thorns which tore our clothes to pieces, but which they avoided in a manner quite astonishing to us. The silence, too, with which they proceed is very surprising : they complained that we spoilt the sport by the noise we made.

About noon we came to a large island, which our guide told us had no name : we therefore called it, in honour of the day, *La Natividad*, and named a ridge of hills, which were near the right bank of the river, *Cerro de la Natividad*. Towards the evening we began to be molested by insects for the first time, and passed a miserable night on the beach from their torments.

December 26th.—At day-break we continued our route, the river became very winding, and increased in depth, the velocity of the current diminished from six miles and a half to five and a quarter in the hour ; the banks on both sides

were low and richly clothed with trees, in the branches of which we saw many monkeys playing about, and had some difficulty in preventing our boatmen from giving them chase, as in these parts they form a principal part of the animal food. At four in the afternoon we arrived at the mouth of the Malliza, a small stream communicating with the Huallaga from the westward. Two leagues up the Malliza is the village of Uchiza, but the river not being navigable for our canoes, we were obliged to put up with a wigwam at its mouth. The place was so covered with trees, that it was necessary to cut down several of them, to clear a space to enable us to make our astronomical observations; and our hut was such a complete nest of insects, that we rejoiced exceedingly at the approach of day.

December 27th.—About five in the morning we all set off for the village of Uchiza, which is at the southern extremity of the prefecture of Chachapoyas. The canoe-men took with them their whole families of women, children, dogs, and cats. After fording a small stream, which we were told was formerly the bed of the Malliza,

we came to an excellent road, well cleared, and leading over a flat and very rich country,—the forest on each side adorned with some of the loftiest trees we had seen, among which we saw some very beautiful birds, and a few squirrels and monkeys. The plain was intersected by several streams, which fell into the Malliza, which we crossed by bridges formed of single trees thrown across them. The village consisted of about forty houses, with a church and convento. The houses were mere sheds, open on all sides, and had within each a platform, raised seven or eight feet from the ground, and covering half the interior area, on which the whole family slept. The Governor, a Spanish creole, told us that the population amounted to two hundred ; that a priest came (or ought to come) there once a year from Huacra-chuco, a place distant six days' journey to the westward ; and that there was a small village called Crisneja, containing twenty people, ten leagues higher up the river. The land near Uchiza affords very good pasture ; but no cattle had ever been sent there by the Spaniards. The cultivation is confined to rice and Indian corn ;

for plantains, pines, limes, oranges, and other tropical fruits are spontaneously produced. The Governor said that the country for twelve leagues to the westward was one fertile plain.

Whilst we were making our observations in the middle of the night, we heard the cry of a little bird called the *alma perdida*, or lost soul, which was exceedingly melancholy: the first note is long and shrill, and is followed by three more of the same length, but gradually deepening in tone. The Peruvians say it is bewailing the dead. We here first saw people with their faces smeared red and blue, which they thought heightened their charms, but which had a very different effect in our eyes. In one of the huts there was a small otter skin; and we were informed that otters were very numerous in the river. We exchanged four of our canoe-men at this place, and procured a fourth canoe.

December 28th.—We left the port at half-past six in the morning. The river trended more to the westward, but with considerable windings: its depth varied from two to four fathoms, and the current was about four miles and a half an hour:

the banks were low. Whilst we stopped to prepare our meal, the Indians killed, besides some other animals and birds, a large monkey with a red beard ; which, in allusion to our beards, which we had allowed to grow, they were pleased to call our countryman. At half-past six we arrived at the port of Tocache: the town was distant two leagues from the Huallaga. We found a large shed with a couple of canoes under it, and determined to make it our dormitory ; but we had no sooner laid down, than a swarm of ants, who had taken previous possession of the place, attacked us most unmercifully, and drove us from our quarters, and we passed a very unpleasant night.

December 29th.—Some of our party proceeded to the village, to endeavour to procure provisions, more boatmen, and another canoe, as the part of the river we were coming to was said to be very dangerous for deep-laden vessels. The road to the village, like that to Uchiza, ran in a south-west direction, through a beautifully fertile plain, abounding with fine trees: we measured one which had fallen across the road, and found its diameter five feet and a half. About a mile and

a half from the port, and a little south of the road to the town of Tocache, is Lamas, a village consisting of seven huts, with plantations of rice, coca, tobacco, and yucas. Tocache has a church, a convento, and forty-four houses, containing about two hundred inhabitants. They complained sadly of the want of spiritual aid, not having been visited by a priest for upwards of four years. The Alcaldes begged our Peruvian friends to endeavour, on their return to Lima, to get this want supplied.

The canoe-men whom we had brought from Uchiza left us here, and we had great difficulty in procuring others, owing to the advanced period of the rainy season, and the swollen state of the river, which very much increased the danger of the rapids. One of the Alcaldes, however, at last offered his services, and volunteers were soon found to accompany him, and we set off for the port, carrying with us a fine turkey, which we had bought at a hut by the way for five strings of glass beads, which were taken as equivalent to two dollars. The articles most in request amongst these people were, corrosive sublimate (which they call soliman, and use for the cure of a cutaneous

disease), needles, dark blue beads, knives, and handkerchiefs.

December 30th.—Early in the morning we left the port of Tocache, and after falling down the river about five leagues, touched at the port of Pisano, at the mouth of a small river of that name which comes from the southward. The village of Pisano has twenty-four inhabitants, and is situated eight leagues up the river. In the course of the day we passed the following malpasos: Huayruru, Cheauté, Balsayacu, Sanferming, Cachiyaçu, Cajon, Jilmitan, Matallo, Murca, Huacamayo, and Campana. Some of them were extremely rapid, and rather dangerous; but the skill of our boatmen conducted us through them without any accident, and we landed near the village of Sion about sunset. Sion stands upon a small river of the same name, and has a church, a convento, and thirty houses, with about a hundred inhabitants. It is visited by the Padre of Saposoá, but seldom oftener than once a year. The village is prettily situated, and has an alameda, or public walk, which is very nicely kept, and leads to the river.

December 31st.—It was here necessary to re-

eruit our forces, as the people we had brought from Tocache were not to proceed any farther. We found in the port a large canoe belonging to the Government, which we launched, and, having procured a crew to navigate it, proceeded, about noon, upon our journey. In returning from the village to the port, we had a proof of the skill of the Indians in attracting the birds by an imitation of their cries: for, having endeavoured to get a shot at some orioles, which were hovering about the tops of the trees, we found that we could not get near them, when one of our Indians applied his hand to his mouth, and made a noise so exactly resembling their note, that they immediately came within our reach, and we killed one.

Since we left the river Monson, we had passed through a low and flat country; we now again entered a mountainous range, where the river, being confined in its course, whirled us about, and rendered the navigation very dangerous for canoes. During the day we passed the following malpasos, all of which are formidable obstructions to canoes: Isanapi, Cajon de Sion, Raton, Acholmich, Talchimich, Shapisma, Savalayacu, Culchiuanusca,

and Shumansu. At Savalayacu, the river has a decided fall or shoot, and sweeps down in a perfect torrent. The Indians took the large canoe down, but got it nearly filled with water: the small one was let down by ropes, while we crossed over the hill on the left bank, and rejoined them below the fall. We went down all the other malpasos in the canoes. Below Shumansu, the river became wider and more placid, and presented a fine expanse of water. We reached a little village called Balsayaquillo about five in the evening, and made the canoes fast to the bank for the night. This place was first settled in 1832, by some Indians from Lupuna. It contains ten houses, and forty inhabitants, from whom we met with much civility; and we enjoyed a good night's rest in a clean hut—a luxury we did not often meet with. As the ground had been very recently cleared, the fallen trees lay about in all directions. There were no plantations yet; and plantains, a few fowls, and fish, formed the whole subsistence of the people.

January 1st, 1835.—Early in the morning we went into the forest to shoot, and, amongst other

things, killed a turkey of about eight pounds weight, which we immediately cooked for breakfast, and found it excellent. We left the village at eight, and having passed the malpaso of San Capello de Mayuna, which is a violent rapid, we reached Lupuna, at the mouth of the Huayabamba, about one in the afternoon. Scarcely had we touched the bank, when several of the canoe-men jumped on shore, and let off rockets: they begged us to fire a musket or two, which we did, to amuse them; and we pulled up to the landing-place amidst shouting, drumming, piping, and all the noises they could manage to make. As soon as we arrived there, we were surrounded by all the village. The friends of our canoe-men brought down masata, aquarente, chicha, and huarapo for us to drink; and we found ourselves obliged to go through the ceremony much more frequently than we wished. The whole village was in an uproar; the arrival of their friends at the commencement of the new year having made the day a double festival. We took up our quarters at the house of the Alcalde, where half a dozen drunken Indians were dancing, and singing, and

making a hideous uproar : they treated us, indeed, with great civility ; and if they did not intend actually to kill us with kindness, they certainly meant to stupify us by their unceasing offers of liquor.

The afternoon was fine, and we took the opportunity of drying our luggage, which was much wetted by the rain and the spray of the whirlpools and rapids through which it had passed. Lupuna is a large village, situated on both banks of the Huayabamba, near its mouth. It has a church and convento, and about two hundred and fifty inhabitants. The Alcalde informed us that our visit (the news of which had preceded us) had occasioned some of them to run away ; for it had been rumoured that 200 English were coming to seize them, and make them slaves. This may possibly have originated with some of our pretended friends at Huanuco.

In the evening the noise of drums and pipes, the bawling of drunken Indians, the squalling of their children, and barking of their dogs, produced such an uproar, that we found rest would be hopeless, and entreated the Alcalde to endeavour to disperse

our kind friends ; which, after some time, he consented to do, and we retired, but were soon disturbed by the news that our steersman had cut off half of one of his wife's ears in a state of intoxication, she being as drunk as her husband. Mr. Lowe dressed the wound as well as he could, and the next day she was at her usual occupation, and neither party seemed to think that anything out of the common way had happened. The heat was intense : the thermometer, in the shade and in a current of air, stood at 94° ; and we had a tremendous storm of thunder and rain.

January 2nd.—The morning was fine, and we started at nine for Pachiza, which is a considerable town, about two leagues and a quarter up the Huayabamba, on its right bank. We landed, and walked along a path leading through a grove of palms, whose branches meeting overhead produced the effect of a great aisle in a fine Gothic cathedral ; and we reached Pachiza about noon : the canoe arrived about an hour after us. The town contains about six hundred inhabitants. The houses are scattered about without any regular order ; but there is a church. The people we saw

seemed to be excessively indolent ; for though they wished for some of the trinkets which we had to dispose of, they were too idle to take the trouble of going to fetch what they had to give in exchange for them. Their countenances resembled those of the inhabitants of the upper parts of the Huallaga. The men wear a sort of cotton frock, and trowsers drawn tight round the waist, and a few beads, and cut their hair into a variety of forms. The women wear a large piece of blue cotton, sometimes only covering them from the waist downwards, sometimes from the neck, and as many beads as they can procure: they allow their hair to grow long, and ornament it with flowers. Neither sex wear any covering for the head or feet, but both stain their hands and feet blue with the fruit of a plant called huito, which they fancy prevents the itching caused by the bite of insects. We tried it, but cannot say we felt any good effects from it.

The men are muscular and well formed, and their average height is from five feet seven to five feet eight. Their dialect is called Ibita, but a few of the men speak a little Spanish. Their mode of salutation is by kissing the back of the hand and

embracing. They seemed very good humoured, and desirous of pleasing us, and were ready to give us anything we wanted. The soil produces vanilla, sugar-cane, gums, balsam capivi, yucas, and pines. From the sugar-cane they make treacle and huarapo, and it is the only plant they bestow any cultivation on. Monkeys seem to be the principal article of their animal food, great numbers of which we saw hanging up dried in most of the houses; and they formed no inconsiderable portion of our food till we reached Sarayacu. We at first felt some repugnance to this diet, but habit and necessity got the better of it, and when accustomed to the meat, we found it by no means disagreeable.

The birds and butterflies are of the most variegated and splendid colours. We saw here a gigantic spider's web suspended to the trees: it was about twenty-five feet in height, and near fifty in length; the threads were very strong, and it had the empty sloughs of thousands of insects hanging in it. It appeared to be the habitation of a great number of spiders of a larger size than we ever saw in England.

The town is occasionally visited by the priest who resides at Saposoa; he is treated by the people with great respect, who present him, on his arrival, with wax, gums, and tucuyá. They have no hunting weapon but the cerbatana, or blow-pipe, through which they discharge a small reed arrow, tipped with poison, which is wonderfully quick in its effects when fresh made. The Huayabamba is navigable for large canoes about thirty leagues from its mouth, which is sixty or seventy fathoms across. From Pachiza downwards the river is navigable for boats of ten or twelve tons. About three in the afternoon we returned to Lupuna in a heavy storm of rain. When it cleared, at night, we were in hopes of obtaining an observation; but when we had nearly obtained the meridional altitudes of two stars, a cloud intervened and disappointed us, which, on this and many other occasions, was a severe annoyance, after we had sacrificed a considerable portion of the time we had for rest, at the end of a fatiguing day, in the hope of ascertaining accurately our position.

January 3rd.—Having obtained fresh canoes and men, and our guide having arrived from Pa-

chiza, we were again afloat by eleven o'clock; and in about five miles we reached Juanjuy, which is on the left bank of the Huallaga, close to the river. An island, by protecting the place from the strength of the stream and from drift-wood, forms a good port. Our appearance excited considerable curiosity, the inhabitants all flocking together to stare at us. The town is of some extent, and scattered over a plain. It has a church, and is in the district of Saposoa, which is twelve hours' journey from it. It was at this place that Mr. Edward Poipigg, a German naturalist, was, three or four years ago, detained prisoner for three months. We saw some horses and horned cattle here.

The people, who accompanied us to the shore, expressed much regret at our leaving them so soon. In four leagues farther we reached the mouth of the river Sapo: our guide said it was navigable for large canoes as far as Pishcuiyacu, about four leagues above Saposoa, which is a day and a half from the mouth of the Sapo. About eight miles lower down, we came to a small village on an arm of the river opposite the island of

Anchobaxo, which, not being laid down in any map, we proposed should be named after our guide, Ruiz. It was founded about six years ago by Señor Manuel Jose Arebalo, and contains about thirty inhabitants, who are chiefly emigrants from Moyobamba. The spot seems well chosen, and a good deal of land is cleared, and more clearing. The plantains grow to an immense size. Señor Arebalo treated us with great civility, and we rested here for the night. He has some cattle, but complained of suffering severe losses from the depredations of the leopards or pumas, which abound in the forest surrounding his settlement.

January 4th.—We dropped down the arm of the river till we got into what we thought was the main stream, but it is so full of islands that it is by no means easy to determine this accurately, and we gave the reach the name of *El Labyrintho*. The banks were low and appeared swampy, and the trees were not so large as those we had lately been accustomed to see. The *caña brava*, a large sort of cane, not very unlike the bamboo, about six inches round, and from twenty-five to thirty feet high, grew very thick here: this is the cane

which the Indians always use for building. We next passed Pumauasi, or Tiger's house, where we met with an eddy which whirled the canoes round and round, but we soon arrived at a fine deep reach, and in a few miles passed the mouth of the Pilluana, a small stream falling into the Huallaga from the eastward, and which passes the Salinas, or salt hills, which come quite down to the Huallaga. They are covered with an incrustation of salt, which effloresces from the soil to the depth of about an inch, and makes them look as if covered with snow. The salt is used by the Indians in the neighbourhood of the hills, who collect it, and it makes no inconsiderable article of trade with Tarapoto, Chasuta, Moyobamba, and several places down the Marañon. We landed and gathered some of it, which we found palatable and good. We reached the village of Shapaja about sunset, and went on shore for the night: it contains about sixty-five inhabitants, and stands in a forest of plantains.

CHAPTER VIII.

Juan Guerra—Tarapoto—Malpasos—Chasuta.

On the 5th of January we made an excursion to Tarapoto, the chief town in this part of the country ; for this purpose we re-ascended the Huallaga to the mouth of the Mayo, a deep, still stream, the banks of which are overhung with trees in the most picturesque manner, and at every turn of the river we were delighted with new beauties. We shot a few very beautiful birds of the jay kind; and after two hours' paddling and poling, we arrived at the port of Juan Guerra, a place famous in these parts for the excellence of the canoes constructed there, some of which we saw near thirty feet long, and two and a half wide, and very well built. The men are said to be the best boatmen in the country. The occupation of the women is chiefly in making tucuya from the cotton which grows wild in the woods in great abundance.

After spending an hour at the village, we pro-

ceeded on foot to Tarapoto, a distance of ten or twelve miles, along a good road, delightfully shaded by trees which overhung it. On our way we met several Indians, who were all panic-struck at such an apparition in their woods, and scampered off as if they had fallen in with a herd of wild beasts. We reached Cumbasa, the suburb of Tarapoto, and which is separated from it by a small stream, at sunset: many of the inhabitants ran away from us in affright, but we entered one house, where we were civilly received by an old woman, who offered us a bowl of masata, which, though very thirsty, we could not make up our minds or mouths to swallow, and we declined it. This liquor is made from yucas boiled, and then chewed by the women till it is reduced to a pulp, when they spit it into a jar and leave it to ferment, and after two or three days it is drunk mixed with water, and will produce intoxication.

We then proceeded into Tarapoto. The town stands on a rising ground; the soil is sandy, and points of the granite rock show through it in some places. The houses are built of the caña brava, cemented with mud, and some of them white-

washed; they are scattered about without any regularity, except in the neighbourhood of the Plaza where there is something like an attempt at streets. The church, which looks like a huge barn, has been added to, from time to time, as the population increased, and is now near three hundred feet long, but still insufficient to contain the whole of the congregation.

On the 6th, being Sunday, we went early in the morning to the church, where mass was performing; it was quite full, and the Indians who were near us appeared to be very devout: the service concluded with an excellent sermon in Spanish; and when it was over, the congregation conducted their Pastor back to the convento, dancing and singing, and playing on drums and pipes, and with flags waving before him decorated with feathers. They there took leave of him, and the rest of the day was spent in dancing and running about, and ended in a general intoxication.

The women's dress consists of a sort of white jacket which covers their shoulders and breasts, and a blue petticoat; their hair is twisted into two long plaits, and ornamented with flowers, and with

ribands which they get from Lima. The men wear a short frock and trowsers, either blue or white. They have scarcely any commerce, and their only manufacture is a coarse sort of tucuya, which they make their clothes of: nature almost spontaneously supplies the very few wants they have; so that the life they lead is an exceedingly indolent one. Cotton, gums, resin, and white wax are the principal products of their woods: the latter is formed into round cakes weighing about a pound each, and these are the currency of the place, each cake being considered as equivalent to a dollar. Our trinkets had a high value set upon them, and we were able to purchase a large quantity of provision with a few of them. Cotton handkerchiefs, knives, and scissars were also in request.

British manufactures are to be found exposed to sale in no inconsiderable quantities; printed cottons, green baize, ribands, coarse cutlery, and glass beads, all English, were sold in several houses; and, indeed, throughout the whole of our journey, we never entered a place, that was more than a small village, in which we did not meet

with some of the manufactures of our own country. The two hundred dollars which we paid to our guide Ruiz to carry us to Sarayacu were all laid out by him in the purchase of British goods at Huanuco, which he intended to sell down the Huallaga, and the greatest part of which he left at Tarapoto to be transmitted to his friend the Intendente at Moyobamba, who, he expected, would dispose of them for him, and remit him the produce in dollars to Tarapoto, which he might receive on his return.

From the information we obtained from Padre Eusebio, the priest of the town, it appears that the population of Tarapoto, including the suburbs, is about four thousand; he said he thought that they were disposed to be industrious when they had a sufficient inducement. They are subject to but few diseases: dysentery and cutaneous disorders seem to be the most prevalent.

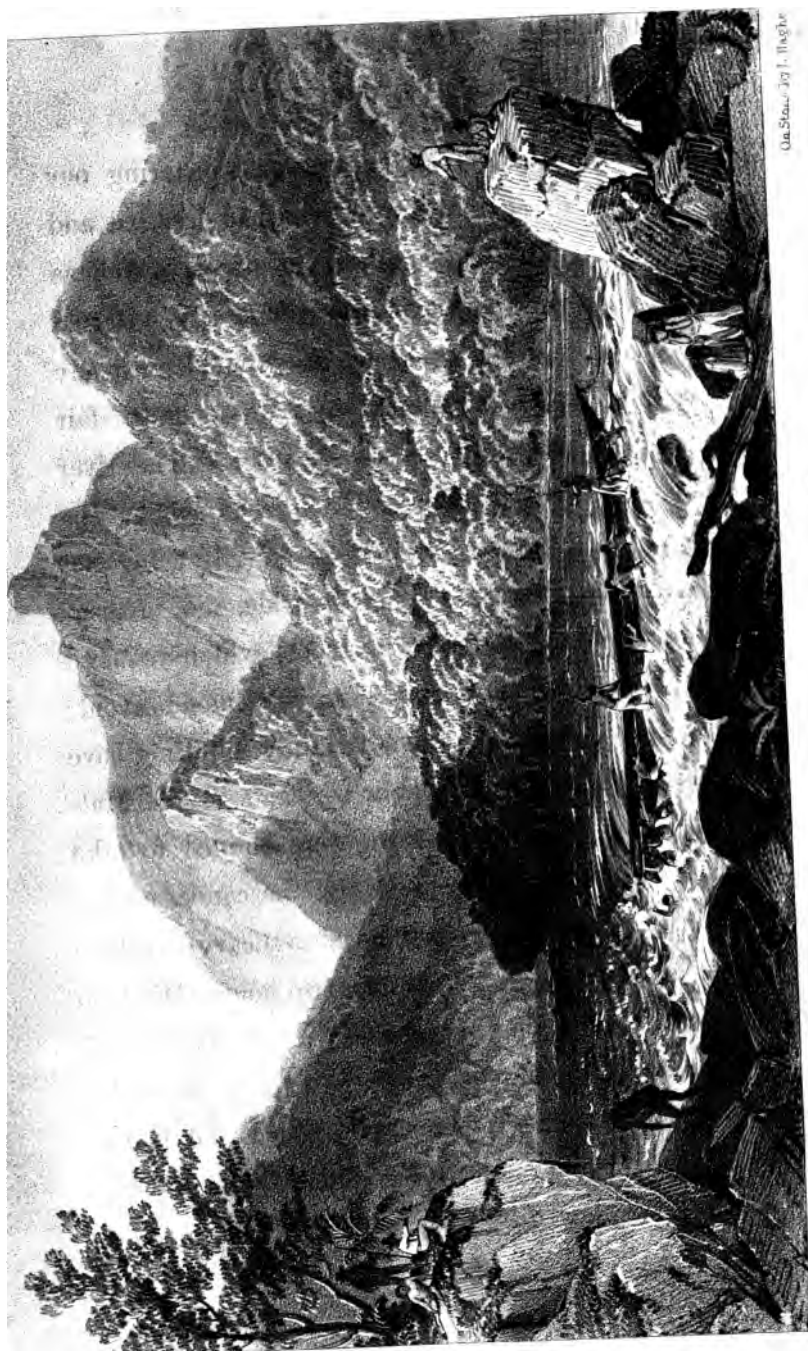
It was necessary for us to procure canoe-men here to take us to Chasuta; but a report having been spread that we had received a large sum of money from the Peruvian government to take us to Sarayacu, the Governor informed us that the

men required to be paid in hard dollars. We assured him that we heartily wished the report they had heard had been true, but that, unfortunately, we had not received a single dollar from the Government; and at length we were enabled to come to an agreement with them. We then walked back to Juan Guerra, but the Peruvian officers and our guide Ruiz had had enough of the walk to Tarapoto, and waited till the next day for horses to bring them after us.

January 7th.—Our companions rejoined us about two in the afternoon, but the canoemen came so late that we were obliged to wait till the next morning. On the 8th we left Juan Guerra, at seven in the morning, and when we reached the port, found the Mayo very much swollen; we embarked, and on arriving at the Huallaga it had risen, as nearly as we could judge, fourteen feet. When we arrived at Shapaja the Indians told our guide that the passes were dangerous, from the high state of the river, and we must wait for its falling.

January 9th.—The river appeared to have fallen as much as ten feet in the night, and our guide

said we could proceed ; but on mustering our men, we found that five of them had deserted, and we were obliged to supply their places as well as we could with boys from the village. We started about three in the afternoon, in two small, unsteady canoes, which threatened us with a pretty fair prospect of being obliged to swim. The river took an easterly course, much confined by the mountains between which it flowed, being not more than twenty-five fathoms wide, and, in rushing through, formed whirlpools which required all the exertion and skill of our canoemen to avoid ; on the preceding day we certainly could not have passed. In about an hour we came to the Malpaso del Estero, where we were obliged to take out half our cargoes, and draw the canoes over a reef of rocks which produced a heavy overfall : this operation consumed near two hours. We then descended a short distance, to a little bay, which we put into, and secured the canoes, cleared a place for our tent, which we pitched, and laid up for the night. In the middle of the night we were awakened by things repeatedly falling on the





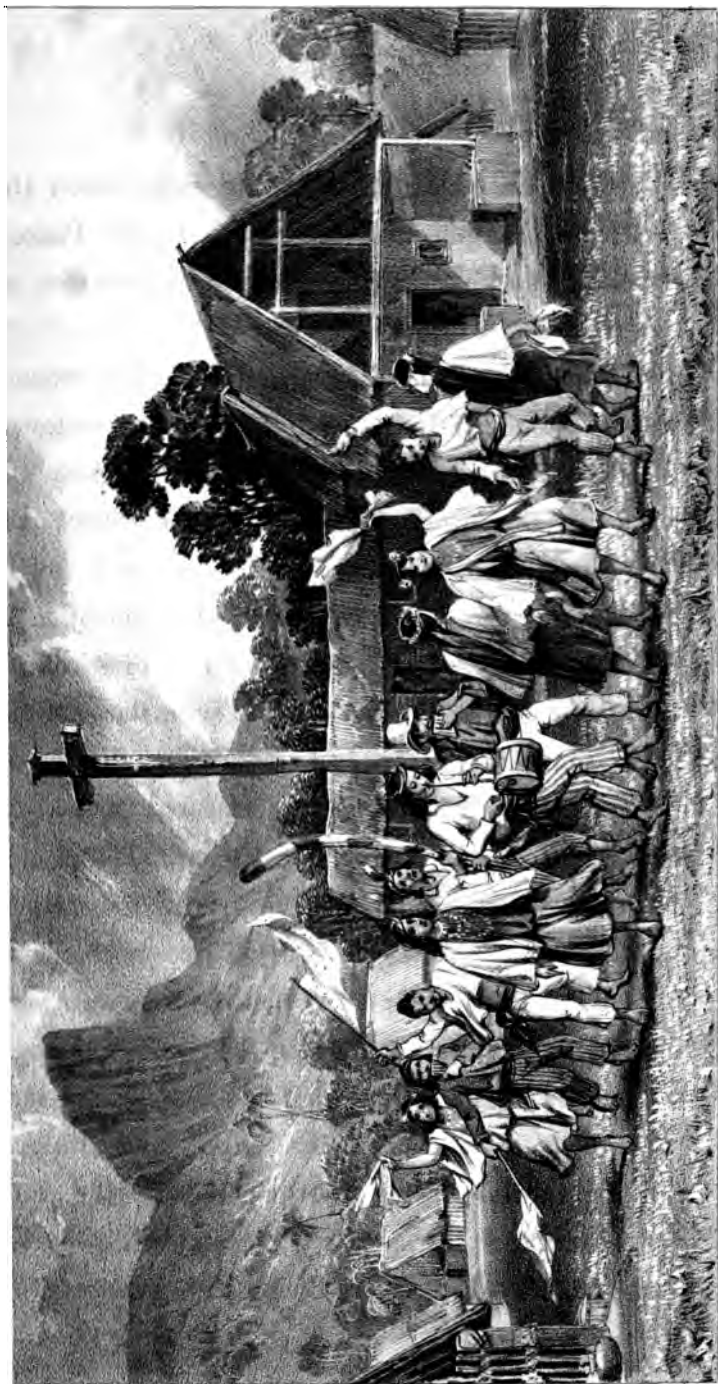
tent, which proved to be a family of monkeys who inhabited the trees over our heads.

January 10th.—At daylight we pushed off again; the river was at the same height as the preceding day, and we were carried rapidly down the stream, often passing by funnel-shaped eddies some feet in depth, which made a hollow roaring noise. We went through five Malpasos this day, named, respectively, Rumihuchcu, Canoayacu, Matizuelo, Chumia, and Vaqueros: that of Chumia was the worst, and the only one at which we were obliged to unload; it delayed us about an hour and a half. The stream, which rushed rapidly over the rocks on the left of the river, was actually a fall on the right side: the canoes were emptied, and guided down it by a rope fastened to each end, and held slack by men on shore. Below the rapid we soon dropped down to Chasuta; the river ran at the rate of six miles an hour, though it was smooth, and we arrived about eleven A.M. We landed at a port formed by the river of Chasuta, close to the town, amidst a crowd of Indians whom curiosity had collected to see us. We went straight to the convento, but hearing that the

Padre was taking his siesta, we called upon the Governor, and upon our return to the Padre's were very kindly received by him, and we took up our quarters in his house.

Chasuta occupies a considerable space of ground, and is built with more regularity than the towns we had previously met with. It has a plaza, the west side of which is formed by the church, the north by the convento, and the east by a row of houses; the south is open. Its population is about 1100. The countenance and dress of the inhabitants are much the same with those of the rest of the people we had met with on the banks of the Huallaga, and they smeared themselves pretty much in the same manner. The women carry their infants in a net slung round their heads, and hanging behind. There is a school, but the Padre complained that the boys were very idle, which we could easily believe. The same articles were in request here as at Pachiza—such as knives, small axes, fish-hooks, and trinkets. The Sunday was passed precisely in the same manner as at Tarapoto.

January 12th.—Our guide had procured two



THE SEMINOLE

THE SEMINOLE, A GROUP OF THE SEMINOLE IN THE SEMINOLE

THE SEMINOLE, A GROUP OF THE SEMINOLE

THE SEMINOLE, A GROUP OF THE SEMINOLE

THE SEMINOLE, A GROUP OF THE SEMINOLE

canoes and fourteen men to take us across to Sarayacu; but the Huallaga had risen so high in the night, that it was unsafe to proceed in our light canoes, which had been chosen to enable us to get up the Chipurana, and we were obliged to spend the day at Chasuta. In our ramble round the place, we were surprised at the terror which our appearance seemed to inspire; for the people whom we met, and especially the women, generally ran away: but the Padre explained the cause of it—which was, the unusual appearance, to their eyes, of our beards and mustachios, which we had allowed to grow for protection against the mosquitos and sand-flies; and which are scarcely ever seen as an appendage to the Indian face.

The Padre, Mariano de Jesus, had made several voyages up the Ucayali to Ocopa, where a college had formerly existed for the education of missionary priests, and which is farther south than the source of the Pachitea; and he asserted that the Ucayali was certainly navigable for vessels of a large size for many leagues above the place where the Pachitea joins it.

January 13th.—We inspected the river at day-

light, and, finding that it had fallen about twelve feet, we prepared to continue our voyage. The greatest part of the inhabitants assembled to see us start, and watched us with great curiosity. The bustle occasioned by the boatmen running about and loading the canoes with plantains and their little bundles of clothes, and their wives busied in bringing them a parting draught in ollas or earthen pots, presented a scene of activity such as seldom occurs in the village. We took leave of the kind Padre, of whose hospitality and attention we shall always retain a grateful remembrance, and re-embarked. For a few miles the river ran smoothly between low banks, and then passing between ridges of hills, the rapids recommenced: we passed three in the course of the day, called, respectively, Uraquiyacu, Salto de Aguirre*, and Casa de Gavilan, or Huamanhuasi.

The mountains end here; and the place is called the Pongo, which, in the Indian language, signifies the end of the hills. Below these, the

* We supposed this name to have some reference to the murderer of Orsua; but our inquiries as to its origin failed altogether in obtaining information.

river flows, without interruption, in an even stream to the Amazon. The first of these rapids was a very difficult one, as the river was high. We groped our way with the canoes through the trees on the left bank; and our passage there was by no means easy, such was the force of the torrent. Our Indians rushed into the river, to find passages for the canoes between the rocks and trunks of trees; and with great dexterity eased them down the falls with ropes, and supported them with poles, without the slightest injury, or indeed taking in any water.

The river ran at the rate of nine or ten miles an hour, as far as we could judge; for, from the rocks and eddies, we found it impossible to ascertain its rapidity by the current-log. We thought that a large and swift boat, well managed, might have shot the pass in mid-stream without risk. The Salto de Aguirre was by no means so formidable as we expected, from its name; for salto generally means a perpendicular fall: but we found that it was merely a sudden turn of the river, in which it breaks against a high, bold rock, that throws it off, and occasions several

strong and rather dangerous whirls in the stream, which seemed to threaten to swallow up our little canoes, but which we passed in safety.

From hence, the banks being low, the river extends to a considerable breadth, and forms many islands in its course to the Amazon. About sunset we entered a passage, between an island and the main, called Inao, and pitched our tents in a clump of banana trees. The night was cloudless, but the place was so roofed by the branches of trees interwoven with creepers, that it was impossible to obtain an observation.

Our canoemen were a much more lively, active set than we had hitherto met with, and were proportionably better provided with comforts: each had his mosquito curtain, and a mat made from the bark of the yanchama, which is said to be water-proof—which, together, made a comfortable bed; and when they laid up for the night, the curtain, being extended at each end by a stick about two feet long, and these supported on two sticks, and just the length of each person, looked, by moonlight, exactly like tombstones; so that our resting-place bore no slight resemblance to a churchyard.

CHAPTER IX.

River Chipurana—Port of Yanayacu—Santa Catalina—
Yapaya—Padre Plaza—Ucayali—Sarayacu.

JANUARY 14th.—Early in the morning we continued our route, and about mid-day entered the river Chipurana, the mouth of which is partially concealed by a small island. The channel by which we entered was shallow, and is dry in summer; but that on the north side of the island had two fathoms' water, which continued for a mile and a half up the river, after which it shoaled very much. The high state of the Huallaga no doubt affected the lower part of this stream; and probably in a dry season the bed of the main stream would hardly be covered with water. As we ascended the river, we found it wider, and shallower, and much encumbered by large trees lying in it, which rendered our passage difficult.

About five P.M. we landed on a sandy shore, and as the sky seemed to threaten a wet night, the

Indians immediately darted into the wood to procure materials for building huts for the night; and in an incredibly short space of time a little village of huts was built. They were of two sorts, and constructed in the following manner:—two canes, about twenty feet long, are stuck in the ground at the distance of seven feet from each other; they are notched at the height of four feet, and the parts above the notch are brought down and fastened together to form the ridge of the roof. Four other canes are stuck at the corners, and, being notched at three feet from the ground, their upper parts are brought together, and being tied to the top of the uprights already described, form the gable-ends: another cane is fastened horizontally to the corner canes, at their bend, and the roof is covered with palm leaves. The other kind of hut was built by an arch, somewhat in the shape of a horse-shoe, formed by two creepers twisted together, with their ends stuck in the ground for a centre; and a few palm branches also fixed in the ground at each end of the intended hut, and notched so as to bring them over to meet upon the arch, and form the roof. Both



Indian Huts on the River Chipirana.

these hats are impervious to the rain, and under them the musquito curtain is an effectual protection from insects.

January 15th.—After a stormy night, we again proceeded on our journey; and owing to the scarcity of water, and constant impediments from fallen trees, were obliged to use poles in preference to paddles. The trees were very frequent; we were obliged sometimes to cut away their branches to make a passage, and sometimes to drag the canoes across their trunks. The banks were thickly wooded, and the trees so matted together by creepers, that there appeared to be one solid mass of vegetation. We particularly admired one, whose blossoms, of a red colour, somewhat resembled the lilac, and hung over the stream in a very graceful manner. We cut down one tree, which the Indians called the sapote, which was loaded with fruit, and was seventy or eighty feet high; but we were disappointed, for the fruit was not ripe: it somewhat resembled, in appearance, the mammy apple of the West Indies. While we were employed in this, one of the Indians called out that a herd of wild hogs was

near, but before we could get through the cover they were gone: the man said there were about two hundred of them. In the evening our little village was again built upon the sandy beach, and was scarcely completed when a heavy storm of thunder, lightning, and rain came on, which lasted through the night, and prevented our obtaining an observation, which we the more regretted, as the winding course of the river had prevented our judging accurately of the line of bearing from our last night's encampment.

January 16th. We started at daylight; but as soon as the sun rose were attacked by such swarms of sand-flies as to put both ourselves and the Indians in a state of perfect torment; the latter kept constantly plunging into the water to avoid them. One of the Indians contrived to kill a wild hog with the cerbatana; and we shot two macaws, which were all eaten for supper.

January 17th.—The river continued to be sadly obstructed by trees; and when we came to the place where the Yanayacu falls into it, we found the mouth of the latter so choked up by them, that the Indians had the greatest difficulty in pro-

ceeding, cutting away some, dragging under or over others, and in some places being obliged to drag across sand-banks. Though this was the wet season, there was so little water in the river, that in the dry time it must be quite impassable for canoes. The night proved fine, but a very heavy dew fell, and we were wet through in our tents.

January 18th.—We moved early in the morning; but, from the shoals and fallen trees, did not make more than a league and a half in six hours, tormented to death all the way by sand-flies, which are a more worrying vexation than those who have not felt it can conceive.

We reached what is called the port of Yanayacu at two P.M., where the only accommodation we found was a miserable hut—neither wind nor water-tight, built in the thickest part of the forest, and full of musquitoes and annoying insects of all sorts.

We had the pleasure of expecting to pass three or four days in this place; for the Padre Mariano had informed our guide Ruiz that we should probably meet with some difficulty in passing through

the country of the Campos Indians, which lay between Santa Catalina and Sarayacu; but that, though these people were very barbarous, and not to be trusted, they were in general very obedient to Padre Plaza, the priest of Sarayacu. We, therefore, sent our guide the next morning to Santa Catalina, with a letter from Major Beltran, to be forwarded to the Padre, informing him of our arrival at the port of Yanayacu, and requesting his assistance. Our guide was also to procure men at Santa Catalina to assist in the removal of our luggage to that place, which was thirty miles distant from the port of Yanayacu.

January 19th.—Ruiz started at daylight, accompanied by two Indians, whom he was to send with the letter to Sarayacu. It rained most of the day, but we occupied ourselves in the shed, in airing our clothes, putting our instruments in order, and preparing a few skins of birds which we had shot. The night was fine.

January 20th.—Heavy rain confined us to the shed and the mosquitoes; but the Indians shot a large red monkey, and caught a small turtle in the river, and a large eel, which rather surprised us

from so shallow a stream, and which afforded them an excellent meal. Having consumed the stock of provisions which we had laid in at Chasuta, we were now dependent upon the Indians for supplies.

January 21st.—At ten this morning fourteen Indians arrived from Santa Catalina. As the day was showery, we thought of deferring our journey till the morrow, but the Indians begged us to proceed, as they had left their musquito curtains and beds at a tambo half the way to Santa Catalina. Whilst we were debating whether or not we should risk the soaking, the Chasuta Indians left us no choice ; for they disappeared one by one, carrying with them all the lighter loads, leaving the most cumbersome for the Santa Catalina people to bring after them. Before we left the port, we took the precaution to make the canoes fast to trees by means of the creepers, in order that, in the event of our being obliged to return, and proceed round by the Huallaga and Marañon, we might have the means of doing so. By eleven, nearly every thing was *en route* ; the rain ceased, and we started. The road led through

a thick forest, with gently sloping hills, and in dry weather no doubt would have been excellent for foot-passengers; but after the heavy rains we had had it was ankle deep in mud, and very slippery, from the clayey nature of the soil.

We remarked that the trees were neither so large nor so thick as we had generally seen in the forests, and also that there were fewer creepers, which rendered our passage much more practicable. We crossed a great number of rivulets; some of them had worked chasms in the soil to the depth of ten or twelve feet with perpendicular banks: over these the Indians had laid trunks of trees, with a pole stuck in the middle of the stream, to steady the person passing over.

We saw a variety of birds and insects, but no quadrupeds of any description. At half-past five we reached the Tambo, a large well-built shed, where we found all our luggage, and the Indians busily employed in cooking. Scarcely had we arrived, when the rain came down in torrents, and continued to do so all night.

January 22nd.—On waking in the morning, we found that the greater part of the Indians were

already on their march, having left some things behind them, which they found inconvenient to carry, and which we were, therefore, obliged to pile upon those who had been more dilatory in their movements. At half-past five we left the Tambo in a heavy shower, which continued more or less all the way to Santa Catalina. This half of the road was more hilly than the former, but in other respects very similar. As we approached the village, we met the two Indians who had accompanied Ruiz returning to meet us, having provided themselves with a dried monkey, boiled, and some huarapo and masata. Our appetites having been sharpened by a smart walk of four hours, we laid an embargo on Jacko, and washed him down with an excellent calibash of huarapo.

At a quarter before eleven we came in sight of Santa Catalina, well drenched with rain and perspiration, and soon entered the village. Upon coming into the Plaza, we found a number of the natives waiting to conduct us to the convento, and soon after we arrived there we were visited by the Governor, Alcaldes, and Fiscales of the church, attended by many of the inhabitants. We

could not imagine why we were treated with so much ceremony, till Ruiz informed us that, in order to secure us good treatment, he had given the Governor to understand that three celebrated personages were on their way to Sarayacu—one a saint, another a general, and the third a priest, with an aide-de-camp to the general, and begged that we would not undeceive him, as the people were but one degree above savages, and not to be trusted. We felt angry at the deception which he had practised, but our wrath was soon appeased when we saw our table loaded with plantains, fowls, and fish, which we probably should not otherwise have obtained in such abundance.

We learned from Ruiz that, upon his arrival at this place, he found the Governor and all the authorities extremely drunk. The former addressed him in an angry tone, inquiring whence he came, and what he had brought with him; that he replied merely that he had brought a few things for Padre Plaza at Sarayacu, and waited till the next morning, when the Governor was sober, and then gave him the above account of the persons whom he was to accompany.

The time actually occupied in our journey by land from the port of Yanayacu to Santa Catalina was ten hours and a half; and, allowing us to have proceeded at the rate of three miles an hour, the distance will be about thirty miles. We found it impracticable to lay down the direction of the path, from its frequent short turnings; but, as far as we could judge, it led first to the S.E., and afterwards to the N.E. We were regaled by the scent of several aromatic plants, but were prevented by the rain from obtaining some beautiful specimens of birds. The natives told us that there were tigers*, wild hogs, and some small quadrupeds in the woods, but we saw none. The path might, at a small expense, be turned into a good road, and so open a line of traffic between the Huallaga and Ucayali.

Santa Catalina is a small village, containing thirty families; it has a neat church recently built, which is subject to the mission at Sarayacu, and consequently under the guidance of Padre Plaza. The inhabitants came chiefly from Tara-

* We believe that this is the name by which they designate the puma and the leopard.

poto and Cumbasa ; the chief occupations of the men are hunting and fishing, those of the women spinning and weaving, and cultivating plantains. The sugar-cane grows wild in abundance, from which they extract treacle and make huarapo. The people appear to be exceedingly indolent, and make no exertion to attain anything beyond the supply of nature's simplest wants. The Governor, a tall man with a most forbidding countenance, was a native of Tarapoto, and raised to his present dignity by Padre Plaza, whom he expressed a great desire to please ; he however, from day to day, started fresh objections to our setting out : what his object was for doing so we could not make out, but rather conjectured that it was with a view to get from us as many of our trinkets as he could.

An inhabitant of Tarapoto, who had no doubt been tutored by the Governor, and who had just arrived from Sarayacu, gave us the following piece of intelligence : that, on entering the Caño, or stream leading from the Santa Catalina river to the Ucayali, he had been stopped by the Panos Indians, and having a companion who was ac-

quainted with their language, he had been enabled to inform them that he was going on a visit to Padre Plaza; that they asked him whether he knew anything of the English who were expected in those parts, and said they were resolved to dispute their passage; he therefore strongly recommended that we should not think of proceeding till we heard from the Padre. We did not altogether believe the story of the Tarapotino, but thought we ought in prudence to act with some caution, an additional reason for which was, that we had been informed by Padre Mariano Jesus, at Chasuta, that the people of his mission, and those of Santa Catalina, were not on friendly terms, and that we might possibly not be allowed to proceed with a crew of Chasuta people; but he said that if we found ourselves obliged to return and go down the Huallaga, the Chasuta men would assist us.

We examined the state of the port, and found five small canoes, which were insufficient for the conveyance of ourselves and our luggage, so that we were compelled to wait for a reinforcement from Sarayacu.

January 24th.—No answer from Sarayacu having arrived, the Chasutinos became very impatient to return to their families, and declared they would not wait another day. We consulted Ruiz what we had best do to detain them, and he recommended our making them a small present, which plan we adopted, and gave each of them a yard of riband, and two strings of glass beads, and he promised to keep a look out after them at night, to prevent their slipping away and leaving us; he seemed also to have some fears for the safety of our luggage from the Santa Catalina people, and advised our taking precautions to secure it, and to assure our own safety, saying that no dependence could be placed upon the villagers. We therefore, at night, prepared to meet any attack, and as the convento had no doors, we placed a few things, after it was dark, in situations for intruders to stumble over, and thus give us notice of their approach, and we slept with our arms close at hand. We had, however, no alarm, and we must confess that we saw no reason to doubt the good faith of the people; on the contrary, they were very attentive to all our wants, and brought us presents

every day : these, however, we would not accept without making a return.

January 25th.—We received information that the messenger who had been sent to Sarayacu did not intend to return straight to Santa Catalina, but to hunt his way back ; we therefore decided to send Ruiz with all the Chasutinos to Sarayacu, with the letter we had brought from the Archbishop of Lima to the Padre, and also an official letter from Major Beltran, begging him immediately to inform us, whether we should proceed down the Santa Catalina river, or return to the Huallaga, and come round by the Marañon to the mouth of the Ucayali, and up that river to Sarayacu ; at the same time requesting that, if he recommended the former route, he would send us canoes capable of conveying us and our luggage.

January 26th.—Ruiz and his party set off and took with them all the canoes : during his absence the Governor and Alcaldes paid us frequent visits, and we were well supplied with provisions by the fiscal and his attendants ; this man spoke a little Spanish, and thus afforded us the means of making

ourselves understood ; but in our bartering transactions we sorely felt the want of Ruiz.

We were desirous of seeing something of the domestic life of the inhabitants, but this was extremely difficult, for they always quitted their houses when we approached them. Their dress is the same with that of the Chasutinos. As they have no intercourse with other tribes, they are in a state of great simplicity, and it appeared to us that by kind treatment, and being taught the advantages to be derived from industry, their state might easily be greatly improved. On meeting for the first time in the day they always kiss hands ; but if the person saluted is of superior rank, as the Governor or Alcalde, the salute is not returned. We were here free from the torments of the musquitoes and sand-flies, there being none of the latter, and very few of the former. We took advantage of this circumstance to reduce our notes into some form, which we had long been desirous of doing, but had been prevented by the perpetual interruption of these annoying insects.

January 29th.—Our hunting messenger re-

turned, and informed us that he had met Ruiz half-way to Sarayacu, and that Padre Plaza was anxiously expecting us, and had sent a careful person with two canoes to meet us.

January 30th.—We were at last gratified by the receipt of a letter from the Padre, in which he expressed his anxiety to see us, and said that he had sent the only canoes he had that were capable of navigating the river. The person who came in charge of them was a native of Quito, and had settled with his wife at Sarayacu. We eagerly inquired from him whether he thought the Padre would furnish us with the assistance necessary to enable us to perform the voyage to the Pachitea; he answered that his Reverence had always expressed a great desire to do so, and he had no doubt but that he would himself accompany us. We then set about preparing for our journey, intending to start early the next morning.

The weather during our stay at Santa Catalina was very unfavourable for astronomical observations; we however succeeded in fixing the latitude pretty exactly, but were not so fortunate with regard to the longitude. The Indians of Chasuta

having returned from Sarayacu, where they left our guide Ruiz, set off on their return to Chasuta.

January 31st.—At an early hour we began loading the canoes, five in number, varying from eighteen to twenty-four inches beam, and from twenty to thirty feet in length. At ten A.M., all being ready, we embarked, accompanied by the Governor and fourteen canoemen of Santa Catalina. We found the river very much like those which we had ascended from the westward, except that it was not so deep, and much less incommoded by trees; the banks were generally high, and covered with trees of a middling size, and the underwood, to the edge of the river, extremely thick. We slept, huddled together, on a small spot of sandy beach, annoyed by myriads of musquitoes, and had the river risen in the night, should probably have been floated off our beds.

February 1st.—Before daylight we sent on the smallest and lightest canoe to prepare breakfast, and at five we began groping our way through and over the shoals: the banks were sometimes from eighteen to twenty feet high, and at others low

and flat; the river was very winding, but its course was easterly. At noon we got a good breakfast of vaca marina and other provisions, which the Padre had sent us; and after resting an hour, pushed on again. At half-past three we met Ruiz, who had left the Padre the day before, and informed us that he had advanced two days' journey from Sarayacu to meet us, and that we should fall in with him the next day, at a village of the Panos Indians, called Yapaya. The canoe that Ruiz had was navigated by some of the infidel Indians; as they were the first we met with, our curiosity was somewhat raised with respect to them. They were short and of a very swarthy complexion, with long black hair, and they wore a sort of long frock without sleeves, which, as they had no beards, gave them a very feminine appearance: they were armed with bows and arrows, and had killed two wild hogs in coming up the river. They appeared a good deal alarmed at first meeting us, and trembled exceedingly when spoken to. We continued down the stream till night-fall, and encamped on a beach where the

whole surrounding atmosphere seemed alive with musquitoes.

February 2nd.—At dawn we started again, in high spirits at the prospect of so soon meeting the missionary, who, we flattered ourselves, would assist us in surmounting all the difficulties which remained for us to encounter. After a descent of about two leagues, the river deepened considerably, and enabled us to paddle instead of poling and dragging the canoes, a change which our canoemen hailed with shouts: this was evidently produced by the rise of the Ucayali, as the water was very much discoloured, and the banks were overflowed to a great height. On entering the Caño, or channel, we heard the report of a gun, fired from the village, and immediately displaying our flags, we returned the salute with our two swivels, which had been got ready for the purpose, and we continued firing at intervals in answer to the guns at the village, which the trees and winding course of the Caño prevented our seeing.

All our hopes now hung upon Padre Plaza. To

attempt to describe our feelings at this moment would be in vain ; our anxiety for the accomplishment of an object on which we had set our hearts, and the near prospect of an interview with one who had so long occupied an important place in our minds, as a person on whom all our prospects of success depended, produced a conflict of hopes and fears, which was extremely agitating. The canoes could not move swiftly enough for our impatience, and every reach of the watery forest seemed endless. At length our ears were gladdened with the sound of drums and joyous shouts from the opposite side of a small lake, which we crossed, and found two canoes waiting to pilot us to the village, where, in a few minutes, we had the satisfaction of seeing the Reverend Father surrounded by the villagers. We pushed on, and arriving at the spot where he stood, leaped on shore under a salute from the swivels, and were cordially embraced by the Patriarch, who appeared, by the manner of his reception, to be as much gratified as we ourselves were.

He is a rather short and fat person, between sixty and seventy years of age, with a good-

humoured countenance, and no sooner had we disengaged ourselves from his arms, than the Indian women began, but with more fervour, a similar welcome : not contented with kissing and hugging, they dragged us, with their arms entwined about our persons, to their houses, expressing themselves all the time delighted to see us, in the only Spanish word they knew, " Amigo." Here a new scene awaited us,—that of forming a friendship with the male part of the community.

It appears that, like natives of some of the Islands in the Pacific, these people attach the strongest ideas of mutual love and esteem to the word friend, and the ceremony of establishing the friendship being once passed, it is considered among them as an inseparable tie. Each of them having chosen his friend among us, according to his notion of physiognomy, the priest was solicited to ratify the treaty, which he did, and explained to us the ceremony, which was performed by both parties embracing and pronouncing the word " Amigo " several times.

Our friendship being established, we sat down on the ground to a very good breakfast, consisting

of turtle, vaca marina, fowls, and a roasted curasow, provided by the Padre. During the repast we presented him with a small jar of Pisco Italia (a cordial made at Pisco, near Lima, from the grape), which, in spite of many temptations to open, we had reserved for this occasion. When breakfast was over, we proposed proceeding direct to Sarayacu, but the rain setting in, we deferred the journey till the following day.

We now eagerly entered with the Padre upon the subject which most interested us,—the possibility of proceeding up the Pachitea; he encouraged our hopes, adding, that he would examine the effects we had brought, and that if they proved sufficient to defray the expenses, as soon as the mission Indians returned from collecting sarsaparilla, and the floods had subsided, he would accompany us. The words “proved sufficient” alarmed us a little, and Major Beltran, as well as ourselves, saw that some doubt still hung over the expedition. Our fears, however, were in some degree removed by his saying, that in his old age he was about to see accomplished what he had

been so ardently desirous of effecting when a youth—the conquest of the Cashibos, and the opening of the Pachitea.

We had now leisure to inspect the village, the houses, and the people whose guests we were: the former was situated on a piece of ground about ten feet above the water, which nearly surrounded it. The houses were about forty-five yards in length, and of an oval shape; the sides were of canes, but not filled in with cement; and the roof very neatly thatched with palm-leaves. Several families inhabit each of these dwellings. In their internal economy there is not much neatness. At the end farthest from the door two fires were alight, and the ground was strewed with pots and jars of all sizes for cooking; on each side were raised platforms for bed-places, over which were suspended the musquito curtains. Bows, arrows, lances, and fishing gear were hung about the posts and rafters; while the centre was kept perfectly clear: it is never used except for the interment of the dead.

The men were dressed in a long frock, like that

worn by carters in England ; the women wear a short petticoat, barely reaching to the knees, and a loose covering for the breast : none of them were handsome, but still there was something agreeable in their countenances, though their long flowing hair and painted faces and bodies gave an extravagant and savage wildness to their appearance.

The symmetry of their figures, however, is exquisite ; for, although of small stature, they are beautifully proportioned, and their arms, legs, ankles, and feet are most delicately formed. They wear ornaments of beads round their necks, wrists, and ankles ; most of the women have a hole bored through the septum of the nose, whence a small piece of pearl-shell, or a large bead, is suspended. Both sexes stain the teeth black with a plant called " Yanamuco," which they say preserves them from decay ; but, from what we saw at this place, it seemed to have a contrary effect.

These were the people of whom we had heard such accounts at Santa Catalina, and who were expected to have impeded our passage. On this misrepresentation the missionary spoke in very

strong terms to the Governor: the man seemed ashamed, and began to cry, promising in future not to allow such idle tales to be spread, and to offer every facility of passage to any strangers who might, by chance, wish to visit the mission.

February 3rd.—The day set in with exceedingly heavy rain, but the canoes being well fitted with pamacaris, we did not fear the wet, and embarked. The canoe of the priest was paddled by half a dozen boys belonging to the Convento, with one of the Alcaldes as coxswain. Leaving Yapaya, we re-crossed the lake, and again entered the Caño, which shortly carried us into a lake, called Pano: this is a fine sheet of water, about a mile and a half broad and three long. We kept close along the right shore, and entered another channel, which was so obstructed with trees and bushes as to make our passage very difficult, for we were obliged to cut away large branches of the fallen trees to clear it. About noon we came in sight of the magnificent Ucayali, exhibiting a broad, glassy surface, flowing in majestic tranquillity, and nearly a mile and a half in width. We entered its waters with unspeakable joy, arising from various causes: first,

the immediate prospect we entertained of performing the chief work of our expedition; secondly, having overcome all the difficulties of torrents, rapids, and whirlpools; and, lastly, our being the first Englishmen who had ever floated on this spacious stream: this idea, alone, was sufficient to exhilarate us. The country had never been visited by civilized man, excepting those excellent persons whose aim had been to rescue its inhabitants from the most miserable and horrid state of barbarism, and in which they had, to a certain degree, succeeded; but it was melancholy to contemplate the state of abandonment to which they were now reduced, through the inattention and neglect of—what it is pleased to call itself—a liberal government.

After ascending the Ucayali about three leagues, we crossed to a place on the right bank, called Tipishka; here were two houses and a few families of the Setebos tribe: these people differed in nothing from the Panos, except that their appearance was rather more dirty and forbidding. We occupied an unfinished house, which swarmed with musquitoes.

February 4th.—Early in the morning we attended the summons of the priest to embark, and continued the whole day paddling up the river. At five we arrived at another village, called Mucansuma, where we first broke our fast, and where we remained for the night. This village consisted of three houses, occupied by a few families of the Mission Indians.

February 5th.—By six in the morning we were all in motion; the priest's canoe taking the lead, our own the heaviest and last. After three hours' contending with the stream, we entered the creek leading to Sarayacu.

Nothing could exceed the beautiful wildness of this part of the navigation. The lower trees were generally about one-third deep in the water, owing to the high state of the Ucayali, while those on the high ground towered over our heads, throwing themselves partially across the creek, and forming on each side a romantic and picturesque avenue; while the water, being covered with a weed (called, in Spanish, *lechugina*), had the appearance of a clean-swept grass alley, through which we glided at a quiet and slow pace. We occasionally met

canoes managed by women, who, taking fright at our appearance, darted under the trees into the thicket, to avoid being seen.

The scenery was very much enlivened by great numbers of the feathered tribe, who hopped and sported from branch to branch immediately over our heads; and the effect was heightened by occasional whoops from the Indians, and the hollow sounds of the bobona (a wooden trumpet, made by them), to announce our approach.

At ten, A.M., we arrived at the port of the Mission, and found the shore and the top of the bank covered with crowds of women and children, whose curiosity had brought them to witness our landing; but as soon as we began to disembark they all fled in different directions. As we passed through the square, the Priest welcomed us with a salute fired from a small mortar; and we entered the convento, followed by the chief part of the population.

The eagerness of the Indians to examine our persons and dress was only restrained by their fears; some few of the girls ventured to approach unseen, and touch us, at which there was a gene-

ral shout. The scene for some time was very amusing ; for, on our advancing towards them, they fled with apparent terror, and the priest's presence alone restored them to tranquillity. The male part of the population were absent procuring sarsaparilla.

Father Plaza, after exhibiting our persons to the wondering Indians, conducted us to a commodious apartment, where we commenced unstowing our luggage, putting our things in order, and drying our clothes, which had suffered considerably from the rains.

CHAPTER X.

Stay at Sarayacu — Spanish Missions — Pampa del Sacramento.

FEBRUARY 6th.—Our first object was to ascertain the practicability of our journey to the Pachitea. To this end we invited the Priest to an inspection of all we possessed that could tend to the accomplishment of the enterprise: Major Beltran did the same; and both parties left it to him to put aside the articles barely necessary for the return of the Peruvian officers to Lima, and the continuance of our voyage to Para, and to dispose of the residue of our effects towards the prosecution of our journey. After a minute examination of our means, the Priest declared that we had not sufficient to pay for the provisions necessary; that it would be requisite, to ensure a successful result, to take two or three hundred men, and provisions for three months; and that each man must be paid an axe, or its equivalent (which here is estimated at three dollars); that any number short

of the above would be too few, as the Cashibos tribe were very numerous; and it would be necessary to have a strong land party on each bank of the Pachitea, to prevent surprise, and permit the necessary observations being made whilst navigating the river; that, had the Government assisted the Expedition with the required means, he would soon have collected Indians sufficient to have performed the service, and would himself have accompanied us to regulate their movements. As it was necessary we should have a written statement to this purport, Major Beltran wrote an official letter, of which the following is a translation, with the Priest's answer :—

“ Sarayacu, February 6th, 1835.

“ Very Reverend Father, Friar Manuel Plaza,
—As I informed your Reverence, in my former letter, we, who compose this Expedition, have to render an account to our respective Governments of every the smallest particular that has taken place during the time of our commission; and as your Reverence informed us this morning, after having examined the means that we have to con-

tinue our journey, under the protection of your Reverence, and with your aid, that they were insufficient for the purchase alone of the provisions necessary for the said expedition, after deducting what was indispensable for the voyage of Messrs. Smyth and Lowe to Para, and of Lieutenant Azcarate and myself to Moyobamba, I hope that your Reverence will be so kind as to repeat to me, in writing, what you have already informed us of by words, at the same time adding, if you please, such reflections as your researches enable you to make upon the subject. I assure your Reverence of the humble respect with which I subscribe myself your obedient servant,

“ PEDRO BELTRAN.”

The Padre's answer :—

“ *Sarayacu, February 7th, 1835.*

“To Don Pedro Beltran.—Satisfied with the request made in your official letter of yesterday, I have examined minutely the effects which you have brought to undertake the voyage to the Pachitea; and as, for this great enterprise, it may be necessary to take two or three hundred men of

this country, it is impossible that the few effects referred to can defray even the expense of the provisions for the maintenance of those who must accompany us. From this place to the Pachitea is reckoned from fifteen to twenty days' journey*, and from thence to Mayro eight or ten; and in such an expedition we ought to take into consideration the delays and other obstacles which always occur: moreover, the present season is very adverse, as the inundation of the rivers will not permit a secure encampment sooner than the months of August, September, and October. All which information I state, in order that the supreme Government may act as it may find most convenient. God protect you.

“ FRIAR MANUEL PLAZA.”

Finding ourselves so grievously disappointed, when we thought our hopes on the point of accomplishment, we first turned our thoughts to the means left us to supply the deficiency of our finances; and we had an idea of waiting for an

* From his diary, he appears to mean five leagues by a day's journey.

answer to a communication to Lima, wherein we proposed to state the exact situation in which we found ourselves ; but, on considering the length of time it would take to receive it (from six to eight months), and the great uncertainty of our obtaining anything from the Government, we abandoned that plan. The only remaining mode that suggested itself was that of promising to remit from Para, or the nearest place where we could obtain credit, the amount necessary to defray the expenses, which we calculated at about fifty pounds sterling, provided the priest would forward us ; but this proposal he rejected, on the ground that the Indians were always accustomed to receive their payments in advance, and would otherwise not willingly go. All our persuasion was to no purpose. We reasoned with him upon the necessity of sacrificing something towards the expedition. We pointed out to him that the eyes of all Peru were directed towards us, and that the success of our enterprise would probably be the opening an entirely new road to Peruvian commerce. We set forth to him the advantages that would accrue to the Mission itself, from a commercial

intercourse with civilized countries, and the probability of the annihilation of his terrific enemies, the Cashibos. We also represented to him how necessary it was that the expedition should take place during his lifetime, as, from the great influence his paternal care, during the long space of thirty-four years, gave him over the minds of all the civilized Indians, as well as his great experience in the manner of treating and conciliating them, and his knowledge of their various languages, he would have no difficulty in procuring a sufficient number; but no other person could, in these respects, supply his place.

All, however, proved unavailing, and we were reluctantly obliged to give up the hope of accomplishing an enterprise, from which we had flattered ourselves that extensive benefits might be derived by Peru, and, in the end, no inconsiderable advantages might result to our own country.

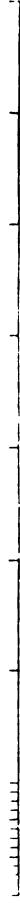
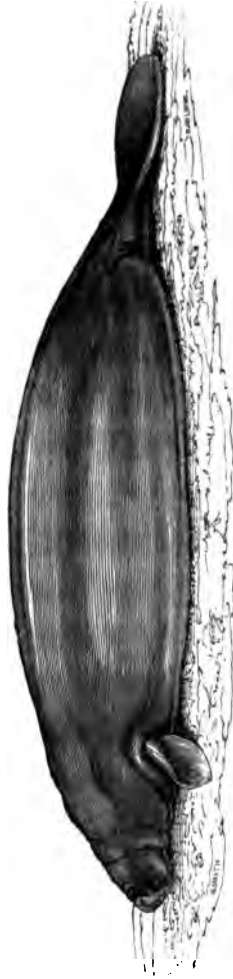
Father Plaza informed us, that the news of this expedition was the first official communication he had received from the Government of Lima, after a silence of nine years; that he had repeatedly written to rouse their attention to the abandoned

state of the Missions, and pointed out the great loss the Republic would suffer from the natives relapsing into their former barbarism: that his appeals had been unnoticed; and he felt assured that, until the present moment, when they were awakened by foreign energy, no single glance had ever been cast towards the Pampa del Sacramento. During this long interval he had not received any salary; and, to support himself and the Mission, he had commenced a trade with Tabatinga and San Pablo, sending thither cloth woven by the Indians of Sarayacu, sarsaparilla, and turtle oil; and receiving in exchange iron, beads, cottons, and a few trifling luxuries for his own table.

We now consulted him upon the probable time that we should have to stay at the Mission, before he could provide us with a conveyance to the Marañon. He informed us that the Indians would return in a few days, and that he had to send the produce of their labour (sarsaparilla) to San Pablo, which he thought would be ready by the first week in March; and that there was, at Sarayacu, a garreteá (a large description of

canoe) belonging to that place, which we might take down, on paying the Indians for their labour. We therefore made our arrangements to wait for them.

We were detained at Sarayacu exactly a month; for, after the Indians returned with the produce of their labours, they required some time to spend with their families, especially the period of the carnival preceding Lent. The weather was extremely wet during our stay, and prevented our seeing so much of the surrounding country as we wished; but, besides this impediment, our motions were entirely dependent upon the will of the Padre, and he did not seem inclined to encourage our exploring the river and neighbourhood; for, whenever we asked for the assistance of the Indians, to enable us to do this, we were met by some excuse. We passed our time, therefore, in arranging the notes and calculations which we had made in the preceding part of our journey, and in obtaining from the Padre all the information we could respecting the country and its inhabitants. We were most hospitably entertained by him during the whole period of our stay; and he inva-



SCALE OF EIGHT FEET.

Vaqua Marina, or Manatee.

riably showed the kindest attention to provide us with everything that we wanted.

We had one opportunity, while at this place, of examining a vaca marina, or manatee, that was just caught ; but, not being anatomists, are unable to give a scientific account of it. The animal was seven feet eight inches long from the snout to the tip of the tail ; the tail was one foot nine inches long, and about the same in breadth ; the root of the tail was two feet nine inches in circumference, and the thickest part of the body six feet round ; and the fins one foot three inches long. This was not considered a large one. We endeavoured to preserve the skin ; but, owing to the constant wet weather, were unable to dry it, and it became so offensive, that at last we were obliged to throw it away : indeed, it would have proved somewhat of an incumbrance to us if we had succeeded, for its weight was such as to require four or five men to carry it. When the animal was killed, it took the united strength of at least forty men to drag it up from the water to the town, which they effected by means of our ropes.

It appears, from the missionary reports at Lima,

and the *Viagero Universal*, that the first attempts at the conversion of the Indians of the countries through which the Huallaga and Ucayali flow was made by Friar Felipe Luyendo, in 1631, who proceeded from Huanuco down the valley of Chinchao, and having collected the scattered inhabitants into six pueblos, or villages, induced them to submit to baptism. Several subsequent attempts were made by different missionaries during the next fifty years, which, in some places, succeeded; but in others, the venerable persons engaged in this pious undertaking fell victims to their zeal.

Friar Antonio Vital was the first who penetrated in a canoe down the Apurimac and Ucayali to the Marañon, which he accomplished in 1687. In 1712, the college at Ocopa was founded by Friar Francisco de San Josef, for the education of missionaries. A colony was established at Mayro in 1735; and in 1791 Padre Girbal discovered the route across the northern part of the Pampa del Sacramento, by the rivers Chipurana and Santa Catalina, and founded the mission of Sarayacu. Padre Plaza, the present missionary

priest, has resided there thirty-four years, and exercises a sort of patriarchal and most beneficial influence over all the settlements within his reach upon the Ucayali and its neighbourhood, of many of which he himself has been the founder. Since the year 1815, no new establishments of this sort have been made. At that period Spanish America threw off the dominion of the mother country ; many of the missionaries deserted their stations, and great numbers of the Indians have, in consequence, relapsed into their former state of barbarism.

The Pampa del Sacramento was so called, from its having been discovered by some of the newly-converted Indians, in 1726, on the day of the festival of Corpo de Dios. It comprises the greatest part of the land lying between the Hualaga, the Ucayali, the Marañon, and the Pachitea ; and it is remarked, with apparent justice, in the *Viagero Universal*, that the two continents of America do not contain another country so favourably situated and so fertile. It is about three hundred miles long from north to south, and from forty to about a hundred in breadth. Two of its

boundary rivers, the Marañon and Ucayali, are at all times navigable for vessels of large burden ; and the other two for boats and small craft. There are a great many streams which rise in the centre of the district, some of which fall into the Ucayali, and others into the Huallaga, most of which are navigable for canoes and flat-bottomed boats at all seasons: those which fall into the former of these rivers are the most considerable—viz., the Pachitea, the Aguaytia, the Cuxhiabatay, and the Santa Catalina. The northern part is much intersected by channels from the Huallaga to the Marañon, which afford great facilities for communication.

This part of the Pampa appeared to be quite flat, and thickly covered with trees, some of which were large, and the soil a red clay. The level extends as far south as Sarayacu, in the neighbourhood of which, and across the Huallaga, it rises into gentle hills. Farther southward we had no opportunity of seeing the country, except upon the banks of the Huallaga, which were generally level, but occasionally intersected by hills, which, indeed, near the Pongo, and from

Caracol, where we embarked on the river, to Juana del Rio, are entitled to the designation of mountains. The hills, which are marked in Mr. Arrowsmith's map of Peru and Bolivia, published in 1834, as the east branch of the Andes, are not deserving of the name of mountains.

The productions of the Pampa, as we learned from Padre Plaza, are all indigenous, and in general spontaneously produced. The earth supplies vegetables sufficient for the consumption of the inhabitants; and the rivers furnish an inexhaustible store of delicious fish of various kinds. The beasts in the forest are the same as are to be found in all parts from the Huallaga to Para. By the Padre's account, however, they are not numerous, from the great destruction of them by the Indians, which is sometimes wanton. There is an almost endless variety of beautiful birds, many of which are excellent food.

In a letter written by Padre Valentin de Arrieta, dated from Pozuzu, in 1777, he says that a hill called San Matias, near Mayro, produces a considerable quantity of gold. This seems very questionable; for the Indians, who are always

fond of decorating their persons, have never been found ornamented with this metal. Had we succeeded in the course which we originally proposed to take, we should have endeavoured to ascertain this fact.

The vegetable kingdom, which has hitherto been unexplored by botanists, rivals in beauty and fragrance that of any other part of the world. The climate seems very much like that of the island of Madeira. During our stay at Sarayacu, we registered the thermometer three times a day, and its minimum and maximum were 75° and 85° of Fahrenheit, and the sun at this time passed over our zenith. Padre Plaza told us that, in the dry season—that is, in June, July, and August—the temperature is extremely even, and the heat by no means oppressive, as it is allayed by refreshing breezes, which generally blow in the contrary direction to the current of the river. In December, January, and February, fevers and agues sometimes make their appearance, but are rarely attended with fatal consequences when the parties affected take proper care, which these people, however, are not apt to do.

CHAPTER XI.

Establishment of Mission of Sarayacu—Town—Inhabitants—
Manners—Convento.

THIS fine and fertile garden of nature is inhabited by ten distinct tribes of Indians, differing considerably from each other in their manners and habits. To begin with the northern extremity of the plain: the first are the Mapari and Puinau tribes, whose territory immediately joins the Marañon; next come the Panos, or Setebos, who occupy the lands joining the former, and extending to the river Cuxhiabatay, or Manoa. The next in succession to the southward are the Conibos, or Manoas; and the Shipebos, who occupy the country from the Manoa as far as the Aguaytia. From the latter river to the port of Mayro, on the Pachitea, the cannibals called Cashibos, who also go by the names of Carapachos, or Callisecas, inhabit.

At the north-west corner of the Pampa, the

mission of the Laguna formerly existed, which comprised the tribes called Cocamillas, Cocamas, some of the Panos, and the Ajuanas, or Chamicuras; the latter of whom inhabit a considerable town called Chamicura, one day's journey eastward from La Laguna; but in the year 1830, some dissensions having arisen amongst them, the Cocamas removed, and established themselves in the towns of Nauta and Parinari, on the Marañon, and the Panos joined the mission at Sarayacu. These, with the Cumbasinos, who are settled on the Santa Catalina, form the whole of the present population of the Pampa del Sacramento.

The only mission now existing is that of Sarayacu, or Manoa.

When Padre Plaza first took charge of this mission in 1801, he found everything in a very imperfect state; neither a church nor a convento had been built, and his predecessors had lived in a miserable manner in a wretched hovel. He set about improvements with zeal and activity; and, with the assistance of Padre Mariana de Jesus, the present priest of Chasuta, he built a church and convento, and formed the plan of the town.

The abandonment of the neighbouring missions had the necessary consequence of adding to the population of Sarayacu ; and by the year 1822 it had greatly increased in magnitude and numbers. It is composed of a mixture of Panos, Setebos, Conibos, Shipebos, and Sencis, and now amounts to about 2000.

The town stands about fifty feet above the level of the river, when at its highest : this elevation secures it from inundation, keeps it dry, and healthy, and comparatively free from insects. The houses are scattered along the banks of the creek, and sometimes pretty close together ; but there is no uniform line of building entitled to the name of a street : they are constructed of the same materials, and pretty much in the same manner, as most of those in the towns on the Huallaga, but with their roofs higher and better finished. The porch of the church surprised us, by its possessing some elegance of design in its architecture : this we found had been planned and executed by Padre Mariano de Jesus, who was by birth an Italian, and had, in his youth, acquired some taste for drawing and mechanics. The porch, how-

ever, was the only part of the church which we could bestow any admiration upon; for the body, like those we had seen on the Huallaga, resembled a huge barn. Its interior had been neatly painted and ornamented, and there were a few images in it; but, from want of repair and care, everything about it was fast falling to decay.

The convento, a large, unsightly, but convenient building, stands at right angles with the church, and contains twelve apartments, besides the refectory. The Governor's house nearly fronts the convento, and, excepting the convento, is the only house in the town in which the canes which compose the walls are cemented together. The intervals between the houses were either overgrown with long grass, or had trees growing on them—chiefly the palm plantain, which, though they produced a very pretty effect, prevented our seeing much of the town at once, and judging of its size. Each of the houses which stood on the bank of the creek had a flight of steps down to the water, to enable its inhabitants to go to and from their canoes, and to get water, which would otherwise be rendered difficult, if not impractic-

cable, from the clayey nature of the soil. Each individual has perfect freedom of choice of the site for his house, which they generally select among those of their own tribe; in consequence of which the different parts of the town are called by the names of the tribes inhabiting them.

The entire domestic management is left to the women. The furniture and utensils consist of a considerable number of earthen jars, containing from twenty to thirty gallons each, in which water, chicha, and young turtle are kept; several bowls made from calabashes; an axe, and two or three knives; bows, arrows, spears, lances, and cerbatanas, or blow-pipes; a few blocks of wood, a little hollowed out to serve for seats; a piece of beaten bark for bedding, which is laid upon the platform, and a musquito curtain of home-made tucuya, sufficiently large to inclose the whole family; a few earthen pots for cooking, and a large wooden trough which they call a canoe, in which masata is made; a ladder to get at the plantains, which are suspended from the roof, and a few baskets to hold the raw and spun cotton. In some houses we saw a loom of a rude make,

and a few cane boxes containing the trinkets and little implements of the lady of the house—such as beads, needles, thread, &c.

The articles of furniture are generally thrown about in the greatest disorder possible. The people have no conception of cleanliness or order, although in their persons they are cleanly from the constant habit of bathing. Labour falls to the lot of the wife alone, and she is kept in a state of constant drudgery, whilst her husband is hunting, or, if at home, idling away his time, half drunk, and swinging in a hammock.

When a marriage takes place, the husband clears a sufficient space of ground for a plantation of plantains; which is not, however, all his own work, for he gives an invitation to a party of his friends, who meet, and, over a jar of masata or chicha, decide on the place for the plantation; and on the following day they all assemble and clear it. When cleared, it is made over to the care of the woman, who, from that time, has the whole management of it. On the husband's return from hunting or fishing, his wife prepares his supper, which usually consists of boiled or

broiled fish or turtle, with plantains dressed in the same way. The family all eat together, squatted on the ground, and dip in the same dish with their fingers, or with the shell of a large oyster found in the lakes, which they use as a spoon, and for which it is a very good substitute: they have also a rude sort of wooden spoon. Their meals last but a short time. The children, when old enough, assist their mother in the work of the house; and the boys, when they have attained sufficient strength, accompany their father in hunting and fishing.

In the morning the woman rises first, and makes a hot mess of Indian corn for her husband's breakfast; and the rest of her day is fully occupied in preparing the food for the family, and in spinning and weaving the cloth for their clothes: a married woman has very little idle time on her hands. As they have no nightly employments, they retire to rest soon after sunset, having first sat a little while on a mat outside the house to cool themselves.

The most tedious occupation of the husband is the making his canoes, which are commonly

from thirty to forty feet long, and from three to five feet wide. It used formerly to take near a year to make one ; but since the missionaries have introduced the use of iron, the work is accomplished in a much shorter space of time : this, and thatching and repairing his house, constitute the whole of his employment when at home.

There were no artisans except a couple of blacksmiths, who worked for the Padre, and a carpenter or two who could caulk a canoe, or repair it in a clumsy way. Tailors and shoemakers are unnecessary where almost all the people are nearly naked. Most families manufacture their own earthen vessels ; in doing which they mix a bark called apacarama with the clay, which, when exposed to a strong heat, hardens it : the bark is first charred.

Some of the tribes who inhabit Sarayacu are several shades lighter in complexion than others, and there are marked distinctions in their cast of features : they are generally a short stout race, with a light olive complexion, an aquiline nose, a broad face, with high cheek-bones, and black but not brilliant eyes. The symmetry of their figure is

exquisite, which may in some degree be attributable to their abhorrence of bringing up a deformed child. Some of the young men and women were perfect models, and had their hands, feet, and legs most elegantly formed ; but their custom of staining their teeth dark blue, with a plant they call mucumuco, produces a very disgusting effect on their countenance.

The tribes who live at Sarayacu dress very much alike. The men wear a short frock, which reaches nearly to the waistband of the trowsers, made of tucuya, and dyed either red or blue, and trowsers of the same material. A few wear hats, particularly such as are in office, as *alcaldes* ; but few wear beads, and most of them stain their bodies blue with *huito*. The women wear their hair long behind, and falling loosely over their shoulders, but cut it straight across the forehead : their necks and ears are ornamented with a profusion of beads, copper medals, and now and then Spanish coins—such as dollars, quarter dollars, and rials, and wooden or copper crosses. They adorn their arms with armlets of small beads,

which they themselves work very tastefully ; and they also wear pieces of the skin of the iguana, cut off in the round, which is drawn up the arm, and, when dry, has the appearance of a ligature ; the same are also worn round the legs and ankles. Their usual upper garment is a short sort of spencer, which barely covers the breasts, and has short sleeves ; from the breast to the waist the body remains uncovered ; and a short petticoat, wrapped round the hips, which falls as low as the knees, completes the dress. At church they wear a loose dark blue piece of cloth over the head and shoulders, in imitation of the mantilla, or black cloak worn by the Spanish ladies on such occasions. It was very amusing to see an Indian belle at her toilet, with her little box of ornaments and small looking-glass, and her pots of red and blue dye, smearing her swarthy cheeks, and painting the lower part of her face, her arms, her hands, and her legs in strange fantastic patterns. For a brush she uses a small piece of cane. Many of them are not very particular about the dress in which they appear in public, and wear nothing

but a petticoat, leaving the whole of the body above it uncovered; but on a visit to the Convento we observed that they were always in full dress.

Their manners are frank and natural, and show, without any disguise, their affection or dislike, their pleasure or anger: they have an easy, courteous air, and seem to consider themselves on a perfect equality with everybody, showing no deference to any one but the Padre, to whom they pay the greatest respect. They treated us in a free and easy manner, though the females always fled from their houses when they saw us approaching, which, as we learnt from the Padre, was for the same reason that the Chasuta ladies had run away from us, namely, our beards. In walking through the town, we were always followed by a crowd of little naked children, who dodged us from house to house, but at a respectful distance.

Both sexes are very much addicted to intoxication: scarcely a day passes without a drinking-bout in some of the houses, the preparation for which employs the women for two or three days in chewing yucas, Indian corn, or plantains, from

which the masata is to be made. They seat themselves round a trough, called a canoe, with a pile of the boiled vegetables between each two, and continue at their filthy work for hours together.

At these feasts, the women who are invited sit on mats in a semicircle, while those belonging to the house are constantly employed in replenishing the bowls for the guests. The men generally seat themselves on benches or stools near the door, and the centre is occupied by dancers, who keep moving round and round, first one way and then the other : they have their faces very much painted, and are decorated with feathers, and with strings of seeds, which hang loosely over their shoulders ; some have a small drum suspended by a loop to the left arm, with which they keep up an incessant noise ; others have pipes somewhat resembling the Pandeans, and altogether there is a frightful confusion of the most discordant sounds that can be imagined. In the dance the young women always engage : it consists merely in jumping round in time with the music, and has no grace whatever, either in figure or movements.

These feasts last through the day and night,

and the parties remain for two or three days afterwards in a state of brutal stupefaction.

Both sexes marry between the age of twelve and fifteen, and have, on an average, four children. A courtship of some duration is required to obtain the lady's hand ; but they seem to feel but little affection for their partners or children. When they are leaving their families for a long period, they appear quite unconcerned at parting, and seem never to bestow a thought upon them during their absence ; at their return, there are no mutual inquiries made, or signs of pleasure manifested, at meeting again. Of this apathy we were witnesses : for, on our leaving Sarayacu for San Pablo, a voyage which must have taken our boatmen from their families for full four months, there was not one among them who showed the least concern at quitting home, or who seemed to take any leave of his wife or family. The same coldness is exhibited when any of their relations or friends die. While the body lies in the house, indeed, it is surrounded with lights, according to the Roman Catholic custom, but no concern for the loss of the departed person is manifested. A

death occurred while we were at Sarayacu, and the next day we saw most of the family getting drunk.

The Padre has introduced among them the custom of interring the dead in the church, instead of consecrating a spot for this purpose out of the town. His motive for this, perhaps, was to strengthen their attachment to the church, as all the tribes in the neighbourhood are in the habit of burying their dead in their houses. He seems to have paid very little attention to the education of his flock ; for we think it highly probable that not an Indian in the whole mission knows the letters of the alphabet. It is not for us to assign reasons for the omission of so important a step in civilization ; and, when we questioned him on the subject, he showed an evident indisposition to answer our inquiries. The system adopted by our own missionaries in the Pacific is, in this respect, the very reverse, for they begin by instructing the children.

The people seemed to attend the service of the church with great regularity, and conducted themselves there with much decorum. It was per-

formed every morning at dawn of day, so as to permit the Indians to proceed, at an early hour, to their different pursuits, which often took them to a long distance from the town. The service was partly in the Latin, and partly in the Indian language, and all the congregation joined in the responses with (as far as we could judge from their countenances) a considerable degree of devotion.

On Shrove Sunday the Padre, after mass, gave them a moral lecture as to their behaviour during the ensuing Carnival, setting forth the impropriety of rioting and getting drunk, but his good advice did not seem to sink very deep into the hearts of his audience. On the Monday two large cabbage palms were cut down, and brought into the town, and all the men assembled opposite the Convento; the branches were then hung with small looking-glasses and handkerchiefs, and holes were dug to receive the trees, which, by means of our rope, were raised and planted in the holes, one opposite the Convento, and the other in front of the Governor's house. The people then retired to their houses, and the night was spent

in general intoxication. The following morning, at dawn, parties were seen crossing the Plaza, with drums and pipes, following each other in circles, and some of them carrying flags, and in fantastic dresses. These parties succeeded each other rapidly, and, as the day advanced, got drunk and noisy. Towards four o'clock, all the village assembled before the Convento, each carrying something in his hand or hanging on his back; the Padre then presented himself in the verandah, where he took his seat with a large basket by his side, and all the mission-boys in attendance upon him. No sooner was he observed by the crowd, than they all came dancing towards him, and each, kissing his hand, placed his gift (which was some article of provision), slung by a string, over his neck. So thick did these presents come, that the old man had some difficulty in supporting the weight, and extricating himself from the load; and many, who could not get at him for the crowd, were obliged to deposit their donations in the basket, which the boys were constantly carrying off to the larder to empty. When they had all made their oblations, the Padre gave them a

lecture on their conduct during the ensuing week's fast, which seemed to us to produce about as much effect as the preceding lecture. No sooner was his harangue ended, than they surrounded the largest palm-tree; a woman came forward with an axe, which she applied vigorously to the foot of the tree; the crowd retreated as far as the length of the trunk might extend; the tree fell, and a most amusing scramble for the mirrors and handkerchiefs took place. The same ceremony was performed with the second tree, and the assembly dispersed, and passed the night in riot and intoxication.

Justice is administered by the Governor and twelve Alcaldes, who refer to the Padre in difficult or very serious cases; but where scarcely any property is possessed, no very intricate cases can occur in their litigation, and the jurisdiction exercised is almost entirely of a criminal nature. During our stay, a man was convicted and punished for the crime of adultery; the punishment awarded was a severe flogging, administered by the hands of one of the judges; the instrument with which it was inflicted was a stout cane. We

were not present at its infliction ; but, from the cries of the delinquent, which we heard, we concluded that he was by no means lightly handled.

Good order seemed generally to prevail in the town. The Governor was an active and intelligent young Indian, chosen by the Padre. He every morning, with his staff of office, waited upon the Priest, kissed his hand, received his blessing, and discussed the affairs of the state. Although these people are but little advanced in civilization, their submissive obedience to the Padre, and the attention they show to the worship of the church to which they have been converted, reflect great credit on their worthy pastor.

The domestic arrangements of the Convento seemed to be good. There was a native of Quito, a fellow-countryman of the Padre, who was employed by him as a carpenter, and whose wife acted as housekeeper, and had to keep in order a parcel of naked brats who were called servants. These boys were chiefly captives made by the civilized Indians from the savage tribes, and brought to the Padre, who undertook the care of them. The hours of meals were eight and eleven in the

morning, and six in the evening. The table was very amply supplied with fowls, turtle, and manatee, which were standing dishes,—with plantains, yucas, and cakes made of Indian corn for bread. It was very entertaining to see all the little savages playing tricks with each other while waiting at table, and the decorum that instantly prevailed on the Padre's beginning to return thanks ; they all assembled round the table, and, placing their joined hands upon it, repeated the grace as fast as their tongues could wag, each apparently striving to get through it first.

The Convento had a large pond belonging to it, which the Padre called a coral, in which he kept from one to two hundred turtle (which the natives call charapa), and which afford a plentiful supply of excellent provision. While we were at Sarayacu we saw about fifty turned into the pond, which measured, on an average, from the point of the nose to the end of the tail, three feet five inches, and were about two feet four inches in width across the broadest part.

The prevalent diseases are rheumatism and fever, which occur in December, January, and

February, and are not dangerous if the patients abstain from plunging into the water, which they are very apt to do when suffering from the burning heat produced by the latter complaint, and which generally proves fatal. The children, and even adults, have a strange taste for eating earth, which they do in large quantities, and it requires great vigilance on the part of the parents to make them abandon the practice; many come to premature death in consequence of it: the only cure for the illness produced is castor oil and emetics; but we were informed that it was exceedingly difficult to break an adult of the habit.

The Padre expressed great fears of the small-pox, none of the Indians at Sarayacu having ever been inoculated or vaccinated. It would be conferring a great blessing upon them if the Government of Peru were to supply them with the means of vaccination.

CHAPTER XII.

Indian Tribes—Wild Animals—Fish—Manatee—Turtle—
Vegetables and Fruits.

THE tribes who inhabit the banks of the Ucayali are very numerous, and in general savages; for many of those who were converted to the Roman Catholic faith under the Spanish Government have, since the desertion of the missionaries, relapsed into their former barbarous state.

We collected from Padre Plaza the following information respecting them :—

The Mayorunas, or, as they are sometimes called, Barbudos, are the most northern tribe east of the Ucayali, and are very numerous; they inhabit the district lying between the Yavari and the Ucayali, as far as Tapiche on the latter, and to the eighth degree of south latitude on the former. They are of a light olive complexion, taller than most of the other tribes, and go perfectly naked. Their houses are like those of the other Indians.

They are very warlike, and in amity with no other tribe: they do not use bows and arrows, but only spears, lances, clubs, and cerbatanas; the poison they make is esteemed the most powerful of any. They are well formed, and the women particularly so in their hands and feet; they have rather straight noses and small lips; they cut the hair in a line across the forehead, and let it hang down their backs; and wear ornaments in the nostrils and lips, which are always bored, and necklaces and armlets of monkeys' teeth. Their cleanliness is remarkable—a quality for which this tribe alone is distinguished. They have, almost all of them, Christian names, but have never been converted to Christianity. They are in constant hostility with the tribes who live higher up the Ucayali, and take good care to prevent any strangers from encamping on the eastern bank of the lower part of that river.

In their hunting excursions through the forest, they are extremely careful to obliterate all traces of their route, insomuch that the most experienced Indian, unless he falls in with one of their villages, cannot perceive the least track to indicate that the place is inhabited.

At Yapaya we saw a woman of this tribe, a captive, who had been recently taken ; she appeared very sullen and gloomy : and at Omaguas we saw a man and two young female captives. The language of these people is that which is most generally in use on the Ucayali, viz., the Pano.

Next come the Capanaguas, who occupy the land between the Tapiche and the Sencis mountains : these are always at war with their neighbours, the Sencis and Mayorunas. They go quite naked, and are said to be a bold race, but have no canoes, and are not numerous, consequently not much feared. Padre Plaza contradicts Lieutenant Maw's account of their eating the dead bodies of their parents.

The Sencis are a bold, warlike, and generous tribe, and inhabit the mountainous country a little to the north-east of Sarayacu ; although not converted to Christianity, they are upon friendly terms with the Indians of the mission, and occasionally come in large numbers to Sarayacu to barter for iron, beads, and other articles. Padre Plaza had travelled all over their territory, and was well received by them. He describes them

as the greatest warriors on the Ucayali, and as considering courage as the first, if not the only, virtue worthy of a man. They are well armed, and use bows, arrows, lances, clubs, and a weapon called a kowa, which is sharp at one end, so as to be used as a short spear; and the other end, which is thicker, serves for a club, and is rendered more formidable by having four sharp antlers of a stag fixed down its side at the distance of about two inches from each other; the centre of the weapon is fancifully ornamented with beautiful feathers. They also carry a knife, and a small circular shield made of hide. They commence their battles with their bows and arrows, the latter of which are soon expended, for they carry no more than three or four of them, and as soon as they are discharged, the lance and kowa are used for close quarters. They give no quarter, and take no prisoners in the battle, which does not end till the field is cleared by the extermination or flight of one party. The women and children are taken for slaves, and if there are any in infancy, or much advanced in age, they are killed as useless.

The Padre gave us an account of the manner in

which these people put his courage to the test when he first entered their country, and was made prisoner by them. As he understood their language, he was able to explain to them the object of his visit : they conducted him to their village, and asked him whether he was brave, and subjected him to the following trial. Eight or ten men, armed with bows and arrows, placed themselves a few yards in front of him, with their bows drawn and their arrows directed at his breast; they then, with a shout, let go the strings, but retained the arrows in their left hands, which he at first did not perceive, but took it for granted that it was all over with him, and was astonished at finding himself unhurt. He thinks that, if he had shown any signs of fear, he would probably have been dispatched. Having withstood the feint steadily, they gave him a second trial; they resumed their former position, and approaching somewhat nearer, they aimed their arrows at his body, but discharged them close to his feet. He assured us that it was very nervous work, but having, in his capacity of missionary, been a long time subjected to the caprices of the Indians, he had

made up his mind for the worst, and stood quite motionless during the proof. As the Indians saw no symptoms of fear in him, they surrounded him, and received him as a welcome guest; the women made their appearance, and the ceremony concluded with deep potations of masata and dancing.

The Sencis are agriculturists, and very industrious; they hold and cultivate the land in common, and grow maize, bananas, plantains, and yucas; all persons are obliged to labour in its cultivation, and those who are idle, and indisposed to do their fair share of the work, are killed as useless members of society. They have a considerable knowledge of the properties of herbs and plants, and apply them with skill and success to their wounds and ailings. They wear ornaments of beads, fastened through the septum of the nose, and hung round the neck and arms. At home they go entirely naked, but when they visit the mission they put on the frock worn by the inhabitants of Sarayacu, but cannot submit to the incumbrance of any further clothing.

One of this tribe, who had taken up his abode at Sarayacu, and was a very active, intelligent man, seeing us one evening taking observations

for the latitude of the place, appeared very anxious to know what we were about; but as an interpreter was necessary between us, and we had one who was by no means master of the language in which it was necessary to communicate with either of us, it may be supposed that the poor Sencis did not get any very clear idea of an observation for the latitude. He however began to display his own astronomical knowledge, and gave us the Indian names for several stars, which we took down, and the Padre afterwards gave us the explanation of. They were the following :—

Canopus	Noteste	Thing of the Day.
Sirius	Capaygui	Little Alligator.
Gemini	Koorus	The Cross.
Jupiter	Ishmawook	
Mars	Tapa	Forward.
Regulus	Pijarre	Arrow.
Orion (rigil)	Manasang	Land Tortoise.
Capella	Cuchara	Spoon.
The Southern Cross	Nebo	Dewfall.
Orion's Belt	Kishumah	
Procyon	Chiska	
Scorpio	Vaca Marina	Manatee.

Their observations of the heavenly bodies are limited to noticing that, when certain stars appear, certain fruits and animals are in season. Their

notion of an eclipse has a curious similarity to that of the Chinese : when the sun is covered by the moon's disk, they suppose him to be struggling with some savage beast, and shout to encourage him, and make all the noise they can, with the view of frightening his antagonist, and discharge burning arrows towards him. When the eclipse is over, the usual course of drinking and dancing begins, and is kept up during the remainder of the day and the following night.

The appearance of the new moon is hailed with great joy ; they make long addresses to her, imploring her protection, and that she will be so good as to invigorate their bodies. During these harangues they throw themselves into a variety of attitudes and vehement gesticulations. They use canoes, and during the dry season, when the rivers are low, live principally on fish.

The passage in the Appendix to Lieutenant Maw's work, page 469, which states that the Sencis burn their dead and drink their ashes, is, according to Padre Plaza, incorrect ; he asserts that they, like all the other tribes, bury them.

The tribe to the south of the Sencis are called

Remos ; they are a numerous and high-couraged race, and occupy a large tract of the inland country, and seldom come down to the river. They are very savage, and at enmity with the mission, and allow no strangers to enter their territory. They very much resemble the Sencis in all their habits, and, with the exception of the kowa and shield, use the same weapons ; they ornament themselves in the same way, and there is very little difference between their dialects and those of the Pano. We saw several of them at Sarayacu, who had been made captives when young. They are reckoned the fairest of all the tribes, but their countenances are by no means the best favoured ; their face is rounder than that of the others, their eyes bear a considerable resemblance to those of the Chinese, and their stature is, in general, very short.

Next to the Remos come the Amajuacas, towards the south, and extend as far as the Vuelta del Diablo, which is the first impediment to the navigation of the Ucayali. They have been repeatedly converted (or rather pretended to be converted) to Christianity, but have more than once murdered

their priests, and returned to their barbarous state. From their apparently docile and quiet manner, the missionaries conceived great hopes of them, but found themselves most cruelly deceived. They are said to be short, and to have beards.

The western side of the Ucayali, from the Vuelta del Diablo to the junction of the Pachitea, is an uninhabited ridge of mountains, gradually decreasing as they approach the confluence of that river with the Ucayali. Behind, or to the westward of this ridge, are the Cashibos, or Callisecas, or Carapaches. Their territory extends along the Pampa del Sacramento to the heads of the rivers Aguaytia and Pisqui. No probable estimate can be formed of their numbers, for no one dare venture among them, and they live scattered about in their forests like wild beasts. The Padre thinks that their population has increased of late, for they have advanced to, and taken possession of, the country round the heads of the Aguaytia and Pisqui. It is said that about forty years ago they inhabited the banks of the Huallaga; but from the constant annoyance of the civilized Indians on that river, they quitted that station, and concen-



CASHIBO.

Drawn on Stone from Nature by Lieut. Wm. Smythe R.N.

London. Published March 1830 by John Murray, Albemarle Street.

trated themselves on the Pachitea, where the greatest number of them are now to be found. Having no canoes, they never quit their district, but they navigate the Pachitea and Aguaytia on balsas, or rafts.

They have the reputation of being cannibals, and the fact seems to be well established. All the neighbouring Indians agree in the assertion; and if it wanted confirmation, it was, to our minds, sufficiently corroborated by an anecdote related to us by Padre Plaza, of a Cashibo boy whom he had in the convento, who one day expressed a great desire to eat one of his companions, and was actually proceeding to cut his throat with a knife, which he was prevented from doing: when remonstrated with upon the atrocity of the act, he seemed by no means conscious of its impropriety, and said, "Why not? He is very good to eat." The Padre, horrified at the propensities of the young cannibal, immediately sent him away from the mission. One of this tribe, a grown-up young man, about nineteen years of age, who had been captured when young, was brought to Sarayacu as a slave to some Conibos, who came on a visit

while we were there. His appearance and manner differed from those of any Indians we had seen; he was much more restless, and had a haughty kind of air. The notion which prevails of their devouring persons of their own tribe, to any extent, or as a regular article of food, seems to be sufficiently contradicted by the increase of their population.

The men are said to have long beards, and both sexes wear clothes,—the men a frock fashioned like that of the neighbouring tribes, and the married women a waistcloth, but until marriage they are unincumbered with any sort of clothing. The men are very dexterous in hunting, and are extremely wary when they suspect that any of another tribe are looking out for them. It is said that when a Cashibo is pursuing the chase in the woods, and hears another hunter imitating the cry of an animal that he is in pursuit of, he immediately makes the same cry, for the purpose of enticing the other within his reach, and, if he is of another tribe, kills him if he can, and eats him. They are thus in a constant state of deadly hostility with all their neighbours, and are so skilful in imi-

tating the cries of various animals, that it is difficult for the most practised ear to detect the deception. They have large houses, like those at Sarayacu; and, during the rainy season, live in the interior of the country, but, in the dry time, like the other tribes, resort to the banks of the rivers for the purpose of fishing, and live there in temporary huts. Their weapons are clubs, lances, and bows and arrows,—the latter of larger dimensions than those of any of the other tribes, the bow being nine feet in length, and the arrow in proportion.

The Shipibos, Setebos, and Conibos, who inhabit the Pampa to the north of the Cashibos, are all well disposed towards the mission, and most of them profess the Christian religion. They are represented as quiet, tractable people, and spend a part of the year at Sarayacu.

The Maparis and Puinaus are very little known, but they are said to be very harmless and very dirty; they keep to the centre of the plain in the northern part of it, and are not numerous, and but rarely seen by the mission Indians.

The Padre stated, (in contradiction to what is said in the *Mercurio Peruano*,) that none of these

tribes have any chief, but live in a state of perfect equality ; and that even in their incursions against their enemies they have no leader, but each warrior acts individually, and takes to his own separate use whatever plunder or prisoners he can capture. They are all short in stature, but we did meet with one of the Piros tribe at Tepishka who measured six feet. It is stated in the *Mercurio Peruano* that polygamy is never allowed, except to the chiefs ; but by *Padre Plaza's* account it prevails among all the savage tribes, and few wild Indians who can get more, are satisfied with one wife.

The Conibos and Remos suppose themselves to have been called into existence by a man endued with miraculous powers, who, striking the earth forcibly with his foot, called them forth from its bosom ; but they pay no adoration to him, or visible mark of respect to his memory. They believe in the existence of an evil being, whose malignity they deprecate by the intervention of their priests, who, no doubt, take care to turn this notion to their own advantage.

In their courtship the man pays great attention

to the object of his choice ; he usually fixes upon her when very young, and having obtained her father's consent to the match, he supports her till the marriage takes place : in the intermediate time he is very particular in his attention to her, and brings her a number of favourite animals and birds to rear, which are to be slaughtered for the wedding-feast ; and he supplies her with the choicest food he can procure. The marriage ceremony itself is very short : all the friends of both parties are invited to it ; a toldo, or musquito curtain, is suspended in the middle of the house, and a mattress, consisting of bark beaten soft, is laid on the ground beneath it ; the guests dance round the toldo and get pretty well intoxicated, for a good supply of liquor is indispensable on such occasions. The bride is then conducted to the toldo by her parents, and placed under it, and shortly after the bridegroom raises one side of it, creeps in and across his bride, and slips out immediately on the other side. The curtain is then removed, and the rest of the evening is spent in dancing, rioting, drunkenness, and fighting, in which amusement (with the exception perhaps of

the last) the new-married couple join. Among the Cashibos, Conibos, and some few of the Setebos, the marriage-ceremony is attended with cruelly disgusting and barbarous practices.

We made inquiries from the Padre as to the traditions or antiquities of these people: his answer was, that they were so constantly under the influence of masata, that they scarcely remembered the occurrences of the past day, though from habit they have an excellent recollection of places, so that they will easily find their way again to any part of the thickest forest where they have once been. Their songs are mere yells, without much meaning, and have never any traditional signification.

The night is the usual time for a hostile attack; and to make sure of their victims they surround the house, throw a few burning arrows into the thatch, which immediately takes fire, and massacre the inmates with clubs and lances as they are endeavouring to escape from the flames. To prevent such surprises a strict nightly watch is kept in every house: two of the men seat themselves in the place from which they think the

enemy's approach most likely to be heard, and keep a light burning throughout the night: the least noise rouses their attention, and their faculty of hearing is particularly acute. These sentries, to beguile the time of their watch, amuse each other with stories told in a very low tone of voice. Even among those who are in a considerable degree civilized at Sarayacu, some still observe these precautions. Their power of discovering whether any one has passed through the forest, even in the thickest part, is very surprising; and when he has taken the greatest pains to conceal his track, they will find out which way he came, and in what direction he went.

None of the tribes have any knowledge of figures; indeed, they have no word for any number beyond two; if they wish to express four, they say twice two; if more than four, they say many; to express a considerable number they hold up both hands, and if beyond this, they show their hands and feet.

The women experience very little pain in childbirth; twins are frequently produced, and when this happens to those who do not belong to the

Mission, one is always destroyed ; no preference is shown to sex, but that which seems to be the most promising is chosen to be reared. In case an infant is born deformed in any respect, it is immediately destroyed, for they suppose it to be an offspring of the evil spirit, and hold it in abhorrence ; and all the exertions of the Padre to correct this notion and reform their practice have hitherto been unavailing.

Some tribes are longer lived than others, which is probably owing to their being less addicted to excess. Father Plaza asserted that he had known an instance of a man attaining the age of one hundred and thirty ; but as the truth of the fact could not have been within his knowledge, and deficient as the Indians are in the power of numeration, we cannot help doubting the correctness of this statement.

On the death of a husband or wife it is the custom for the survivor to cry now and then during the space of a year, but not after that time ; and when it thunders, they imagine they hear the voice of the deceased. Interment takes place soon after death, as soon as the goods of the deceased,

which it is thought may be useful to him in another world, can be scraped together : his canoe forms his coffin, being cut to the proper length and boarded up at the ends and at top ; in this the deceased and his goods are placed, and he is buried as near the centre of the house at the depth of six or seven feet, as the previous interment of other bodies will permit.

At the time we were at Sarayacu the Ucayali was very high, so as to overflow its banks, and flood the forest to some distance on each side, so that we had very little opportunity during our stay of collecting specimens of the birds or animals of the country, being confined to the immediate neighbourhood of the town. The few skins we got were mostly obtained from the Indians, and were so ill cured that they perished or were destroyed by insects. We were told that several varieties of the feline genus abounded in the Pampa, all of which go by the general name of Tigré. Deer are said to be plentiful, and there are foxes and bears, but the latter are scarce ; there are also ant-bears, tapirs, and hogs, which

seemed to be the same with the Mexican pecari, and were not, to our taste, very good eating.

The Ucayali abounds in fish of various kinds, which during the dry season, when the river is low, and they are easily got at, form the chief subsistence of the natives. The *vaca marina*, or manatee, may stand first in the list of the products of the river: it is taken during the rainy season, for at that time it feeds on particular plants which grow on the banks of the stream, and which the height of the water enables it then to reach, and it is at that period in high condition. We have already mentioned the dimensions of one which we saw just after it was taken at Sarayacu, but they are said sometimes to attain a much greater size. The animal bears a great resemblance to a seal, but has no power of quitting the water, or raising more than its head out of it: it has only two fins, which are very forward, and placed not far from the junction of the head with the body, which terminates in a simple tail placed horizontally. It is said to possess two stomachs, and to ruminate. A large one in good condition will

yield as much as fifty pounds of oil from its fat. The flesh is greasy, and both in appearance and in flavour bears some resemblance to pork; but is rather darker coloured; it is most commonly roasted, but is also boiled, stewed, and made into sausages: the blade-bone of the shoulder forms the spade constantly in use in these countries, and is by no means a bad substitute for that instrument. The Indians, knowing the vegetables which the manatee is fond of, lie in wait in the places where they are abundant, and when it raises its head harpoon it. Padre Plaza told us that a single man will catch and bring in one of these immense animals, and that after he has killed it, he contrives, by filling his canoe with water, to get it under the body, and afterwards bales out the water and floats it in upon the canoe.

The river turtle, *tartaruga*, or *charapa*, as the Indians call it, forms also an abundant supply of delicious food. They are found in immense quantities in all the rivers which fall into the Marañon, and in that mighty stream also: in the dry season every bank and beach is covered with them, and

they then form the principal part of the subsistence of the natives. They are then taken and deposited in ponds prepared for the purpose, and fenced round, where they are kept for use at all seasons of the year : but these places are only made by the principal persons, for the common Indian is not in the habit of making much provision for a future day.

The turtle is very prolific, and lays its eggs from the middle of July to the end of September ; in August, when the Ucayali is at the lowest, the beaches are said to appear paved with turtle. We were told that there were two kinds, much alike in appearance, but differing considerably in size ; the smaller sort weighing about twenty-five or thirty pounds when full grown, and the larger considerably more than double that weight. The smaller lay earlier than the other kind, and not more than two dozen eggs ; the larger kind as many as two hundred and fifty. The two kinds are said never to visit the same shores. The animal scrapes a hole in the sand, of a sufficient size, and then deposits its load in it, and carefully covers it with sand, which it smooths so as to

leave no inequality on the surface to indicate what is beneath ; but this does not prevent the Indians from finding them out, which they do by the softness of the sand upon the spot.

The eggs remain about fifty days before they are hatched ; the young have at first no shell, and are about the size of a dollar. Instinct keeps them in the sand till night, when they emerge and seek the water ; were they to come out in the day, the heat of the sun would probably destroy them, or they would be devoured by birds. The Indians assert, that in each heap there is one egg much larger than the rest, which produces the male, and that all the others are females. This may be so, but it is not the common course of nature.

These eggs are a very valuable production to the Indians, for from them they make an oil which supplies them with light at night, and they mix it with their food : it is also a principal article of commerce all down the Marañon, and is called Manteca.

The oil is made in the following manner :—a large quantity of eggs are thrown into a canoe,

and smashed with a sort of four-pronged fork, the skins are then cleared out and thrown away, and the canoe is filled with water to within three or four inches of the gunwale: it is left half a day exposed to the heat of the sun, which separates the oil, and it floats on the water and is skimmed off with shells, put into jars, and carried to the cauldron, where it is boiled till it acquires a bright clear yellow colour; it is then poured back into the jar, and is ready for use or exportation. At Sarayacu it sells for a rial (or sixpence) a gallon, at Para it is worth a dollar: it is a sure article for sale all down the Marañon; a thousand gallons are said to be annually exported from the Ucayali.

The turtle are taken by turning them on their backs, as is practised with the sea-turtle; and they are then carried off at leisure. We were told that the Indians at enmity with those of the mission would sometimes come at night upon the beaches and turn all the turtle they could find, in order that they might be destroyed by the heat of the next day's sun.

The Bufo, or river Porpoise, is numerous; it is of a light flesh-colour, and, judging from their

appearance in the water, we should suppose them to be about six feet in length : they are not eaten, but are caught for the sake of the oil extracted from them.

Alligators are in great numbers, and are a great terror to the natives ; they are often seen as much as thirty feet long, and most commonly infest the creeks and pools. When the water is still they are met with on the banks of the river.

Strange stories are told of immense serpents which inhabit the river ; but, although they seem to obtain general credit in the country, we cannot help being rather sceptical respecting them.

There are five kinds of fish caught in the river which grow to a large size ; but we regret that we are unable to give any other than the Indian names for them : they are the Paiche, the Gamitana, the Pacon, the Sungaro, and the Torres. We never saw any of these except the Sungaro and the Gamitana, both of which are very good to eat, and the others are said to be equally so. The Gamitana is salted, and is the only fish so cured. The Sungaro bears a considerable resemblance to

the pike of our rivers, but grows to the length of seven or eight feet.

There are twelve or thirteen kinds of smaller fish, which are almost all said to be excellent: they are taken either with a hook or by means of the Barbasco, a narcotic plant, the bulbous root of which is bruised and thrown into the small streams, and in a very short space of time stupefies the fish, when they are taken by the hand floating on the surface.

The vegetable productions of the Pampa which at present form articles of use or commerce are, coffee, sugar-cane, balsam of capivi, sarsaparilla, cotton, resin, and gums: for dyes, anatto, amarillo, cani, mahogany bark, indigo, shambo, morado, and ensera, which last resembles logwood. Among the woods are mahogany, cedar, asarquiro, nogal, almendra, huito, arabisa, chonta, and pindo.

The fruits we met with at Sarayacu were pine-apples of an enormous size and excellent flavour; the largest we saw weighed sixteen pounds, but the Padre assured us he had seen one weigh as much as twenty-five. Ananas, or huanalbanas,

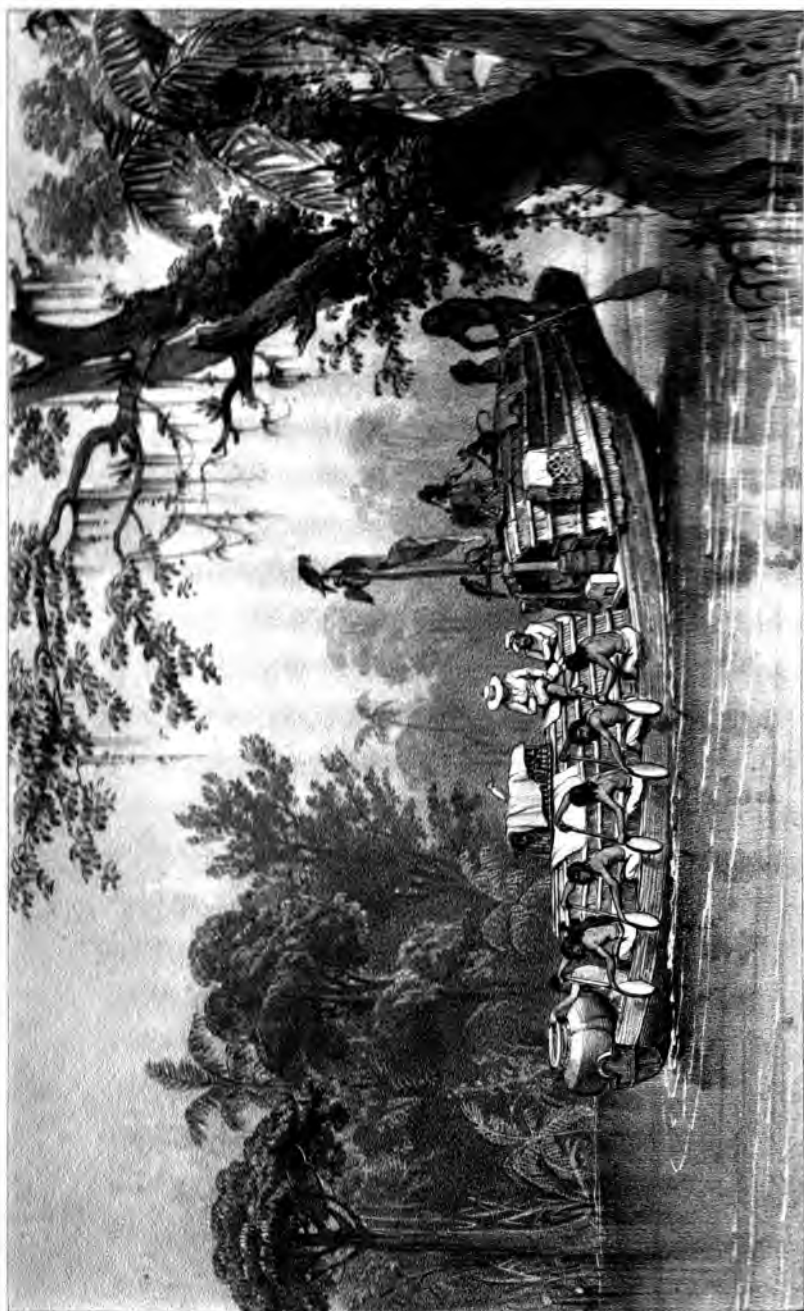
which fruit in appearance resembles the chirimoya of Huanuco, but is insipid ; guavas of two sorts ; achual, a fruit which looks like a fir cone, and grows on a species of palm ; chonta, an insipid fruit, from which the Indians make an intoxicating liquor ; uvillos, a small clustering fruit, somewhat like grapes, but growing on a palm ; plantains, bananas, cachu apples, figs, oranges, limes, citrons, papayas, water melons, avocater pears, and granadillas. The vegetables are yucas, sweet potatoes, onions, mountain cabbage, beans, rice, and Indian corn.

CHAPTER XIII.

Departure from Sarayacu—Voyage down the Ucayali—Tepishka Nueva—River Marañon—Nauta—Manite—Pebas—Cochiquinas.

MARCH 6th.—The period for our departure at length arrived, the Padre had completed the cargoes of sarsaparilla, tucuya, and manteca, or turtle-oil, which he was about to send to San Pablo, and we gave him almost all the trinkets and articles of barter which we had brought, in exchange for sarsaparilla and tucuya, which he said we should find a more general medium of exchange on the Marañon. We thought he made rather a hard bargain with us, but we had no great reason to complain.

Our own stores were all stowed on board our garretea, which was forty-five feet long, and six feet wide in the broadest part, and narrowed more towards the stern than towards the bow; the bottom was of one piece, scooped out from the trunk of a large tree; it had no keel, and the sides were



1840. — A View of the River of the Amazons, near the mouth of the Rio Negro, Brazil. — The boat is a large canoe, and the people are the natives of the country. — The river is very deep, and the banks are very high and steep. — The vegetation is very dense, and the climate is very hot. — The people are very friendly, and the country is very fertile. — The river is very deep, and the banks are very high and steep. — The vegetation is very dense, and the climate is very hot. — The people are very friendly, and the country is very fertile.

each of one piece, nailed to the bottom, and caulked with the bark of a tree, over which black bees-wax was smeared. The luggage and the arms of the Indians were stowed in the forepart of the vessel, under a low covering, or armayari, on each side of which were six seats for the paddlers, and under their seats were stowed ten large jars of masata belonging to them; in the centre was a small space left open for the well, and immediately abaft that was the cabin, formed by a pamacari in the manner before described. The steersman stood upon a projection at the stern, and steered the vessel very dexterously with a paddle. We hoisted our flag upon a pole in front of the cabin; and when we and our stores were all on board, our gunwale was within six inches of the water. Our crew consisted of eleven men and a boy, and the Padre's nephew accompanied us as interpreter, and as supercargo of his uncle's consignments. We purchased from the Padre the provisions which were thought necessary to take us to San Pablo, such as fowls, turtle, plantains, dried fish, and some cakes made from Indian corn; our rowers were to provide for themselves.

Our friends Major Beltran and Lieutenant Azcarate were to return to Lima by the way of Moyobamba, Chachapoyas, and Truxillo, and to leave Sarayacu the day after us. The Padre was to accompany them as far as Yurimaguas on the Huallaga, to which he always resorted two or three times in the year to confess. Just before we got on board, the Padre and Peruvian officers went off in a light canoe, to remove any obstructions which the floods might have brought into the Caño. At half past ten we embarked ; crowds of Indians sat upon the banks, watching our motions in silence, and probably wondering what could possibly have brought us amongst them, or to what part of the world we could be going. Our canoeemen were in high spirits, and, upon our getting under way, were cheered by a general shout from the whole of the Indians on shore. Near the mouth of the Caño we fell in with our Peruvian friends and the Padre, on their return, and took our leave of them as we passed.

We could not part from men in whose company we had travelled so long and so far, and with whom we had undergone many hardships and run

some risks, without painful feelings, as their co-operation had always been active and zealous; and had Major Beltran been intrusted with the chief authority to procure us the means of prosecuting our expedition, we cannot help thinking that his intelligence and activity might have surmounted obstacles which proved fatal to our success.

Having gained the main stream of the Ucayali, we dropped down to Tierra Blanca, a distance of ten leagues, and arrived there about half past five in the afternoon. It is a small place, containing fourteen or fifteen houses, and standing on very swampy ground. We landed and slept there, and on the following day were joined by four canoes and a balsa, or raft, carrying the Padre's exports. Each canoe was navigated by three men, and the balsa by five. The canoes were to take back our crew. The balsa being ill-constructed, it was necessary to make considerable alterations in it, which detained us the whole of the 7th and 8th. We had brought from Sarayacu a ronsoc, or capibara, ten curassows, three monkeys, two trumpeters, and two small ducks, besides twelve fowls

for our provision; and for their conveyance we purchased a light canoe from the supercargo, for which we gave him a tea-kettle, which had taken his fancy particularly.

On the 9th of March we moved again, and on that and the two following days passed several villages of the Conibos and Setebos, at some of which we stopped to increase our stock of turtle. We slept the first night at a village called Repinti, and the second at Atumposa. At this place we had difficulty in getting any room to sleep, for the village consisted but of two houses, and contained fifty or sixty inhabitants; and as the part of the house commonly used as a dormitory was quite full, we slept in the middle, which, as we have already noticed, is the burial-ground; and our blankets were spread upon the grave of a man who had been buried about ten days. We were kindly received at all the places we stopped at; and on the 12th slept on an island called Santa Maria, upon which we were compelled to take shelter by a heavy squall of wind and rain, which drenched us thoroughly before we could raise anything for our protection against it. In these three days we made twenty-four leagues.

On the 12th we proceeded ten leagues farther, and landed at night on the island of Sacarata, on which we found a house, inhabited by ten persons of the Piros tribe, who had migrated from Santa Rosa, a town on the Ucayali, above the confluence of the Apurimac with that river. We were very desirous of obtaining some information from these people respecting the navigation of the Ucayali, but only one of our Indians could speak their language, and the difficulty of a double interpretation, and by such interpreters as we had, was so great, that we could not make out anything we could at all depend upon.

In this house we found a woman lying with a dreadful cut along the top of her head, which her husband had inflicted with a large club. The skull appeared to us to be fractured; but we got out our medicine-chest, and made the best application our medical knowledge could suggest. We fear, however, that it could hardly have been effectual to save her. We bought some young curassows alive from the people in the house, which, in the course of the night, they contrived to steal from us; but having,

in the morning, discovered our loss, we seized an axe belonging to them, which we refused to return unless the birds were restored, and they were soon produced.

On the 13th we reached Tepishka Nueva, distant forty-three miles from our last station. This is the largest town, next to Sarayacu, that we saw on the Ucayali. It contains about two hundred inhabitants.

On the 14th we passed the mouth of the river Tapiche, which comes down from the country of the Mayorunas, on the east side of the Ucayali. We wished to land, for the purpose of ascertaining the position of the place by observation; but our canoemen were so much afraid of the Mayorunas, that they would not allow us to do so, nor would they let us sleep on shore; and we continued our course all night, and entered the Marañon about five o'clock in the morning of the 15th.

We were extremely struck by the first sight of this majestic stream, which is at least half as broad again as the Ucayali, at the point of their confluence. The banks of the latter, near its

mouth, are low and swampy, but the opposite shore of the Marañon is high, and beautifully clothed with trees, forming one continuous forest, both up and down the river, as far as the sight can extend. The distance from Sarayacu to the Marañon, according to the course of the stream, which is very winding, is 279 miles, whereas the direct distance, in a N. N. E. $\frac{1}{2}$ E. course, is only 158 miles. It varies much in breadth, being in some places full a mile and a half across, and in others not above half a mile. It runs between three and four miles an hour, and the depth of the main stream is, upon an average, twelve fathoms; but both its depth and width vary with the season very much: when we passed, it was nearly at its highest. There are many islands in it, several of which, in the dry time, are united to the main land. The stream is entirely free from impediments to navigation, excepting floating trees, which are easily avoided. The island of Omaguas, two miles and a quarter long and a quarter of a mile broad, lies opposite the mouth of the Ucayali.

We meant to pass the night at Nauta, a town on the northern bank of the Marañon, four miles

above the mouth of the Ucayali. We therefore rowed up the river, keeping close to its southern bank, till we were well able to fetch the town, and then stood across to it. The Marañon, opposite Nauta, is full three quarters of a mile wide, and runs at the rate of three miles and a half in an hour.

Nauta is a considerable town, of very recent establishment, having been first settled by the Cocamas, who migrated thither from La Laguna in 1830, as was before related. It has now as many as 600 inhabitants, who are Christians, and have a church. Their chief occupation is fishing, and curing the gamitana, which they catch in considerable quantities; and they are reckoned very good canoemen.

We went, on landing, to the house of the Governor, Don Ramon Enriques, but were told that he was at the church performing mass, as there was no priest. As soon as the service was over he came to us, and examined our passports. He had no shoes or stockings; but received us very civilly, and said he had received orders from Moyobamba to give us assistance. Fortunately we did

not then stand in need of anything more than a place to sleep, and he kindly gave us the use of a bench for that purpose.

Our Indians supplied themselves with animal food ; and, whenever we made a halt sufficiently early in the day to admit of it, a party of them went into the forest with their bows and arrows and certabanas, and never failed to bring in some game, such as monkeys, hogs, and birds ; for scarcely any living creature comes amiss to them.

We laid in a few fowls at this place, took our leave of Don Ramon Enriques, and started early in the morning for Omaguas, which is twenty-six miles lower down the stream, following the windings of the river, and which we reached by two in the afternoon. It is situated, according to our calculations, in lat. $4^{\circ} 26'$ S., and long. $73^{\circ} 48'$ W. It is about sixty feet above the river, dry and healthy. The bend of the river forms a good bay, in which vessels may lie undisturbed by the current ; and the station seems a very good one for communication with the Ucayali and the upper parts of the Marañon. The town is built with some regard to regularity, and has a plaza and

church, the service of which, however, is not performed more than six times a year, when the priest comes from San Regis for that purpose. The Omaguans appeared to be a finer race of people than any we had hitherto seen. Their principal occupation is fishing, and the gamitana is the fish which is their chief article of export, and which they cure with salt brought from the hills near Chasuta. The number of the inhabitants is about 600.

Being desirous of trying the skill of our Indians in archery, we proposed to give three prizes to the best marksmen ; the first an axe, the second a small looking-glass, and the third three fish-hooks. We set up a piece of paper about eighteen inches square, for a target, at the distance of eighty yards ; but were disappointed in the dexterity of the archers, for none of our men could hit it. We then admitted the townspeople to contend with them for the prizes, but they succeeded no better. We then gradually reduced the distance, but the mark was never struck till they were within five-and-forty yards of it ; and then, out of a great many arrows, only four went through it. The first prize

was won by a lad of sixteen, one of our boat's crew, and the other two by people of the town.

On the morning of the 17th we left Omaguas, and reached Iquitos late in the evening, which stands on the north side of the Marañon, about a quarter of a mile up a branch of the river Nanay. The distance from Omaguas is thirty-nine miles, and the course N.N.E. $\frac{1}{2}$ E. The village is a small one, and contains about sixty inhabitants; the principal part of their tribe live three weeks' journey up the Nanay, and seldom visit the coast of the Marañon on account of the annoyance of the musquitoes, which, as they wear no clothing, is intolerable to them. When we landed it was raining heavily, and we had some difficulty in getting up the bank by means of logs placed for steps, but which were rendered extremely slippery by the wet. We went first to a hut which was called the Quartel, but not having been inhabited by the human race for a long while, it was so full of insects of every description, that we found it impossible to rest there till we had made a fire of rushes and leaves and burnt them out. We proceeded to the house of the Governor to get some-

thing to eat : he was absent, but his wife received us kindly, and gave us some chupé and eggs for supper, and the same for breakfast the next morning.

Manite, on the south side of the Marañon, was our resting-place on the 18th : it is thirty-four miles from Iquitos, in an E.N.E course ; it consists at present merely of a few huts belonging to Indians from Oran, who were the pioneers of the inhabitants of that place, whose intention it was to migrate on account of the low and unhealthy situation of Oran. The night was stormy, and as there was no room for us in the existing huts, we were obliged to build one for ourselves for the night. We inquired whether they were not afraid of their neighbours the Mayorunas, but they said that tribe never came down so low as the shores of the Marañon.

On the 19th we passed the mouth of the river Napo without perceiving it till we were below it, owing to an island which lay immediately opposite to it. It is about three miles below Manite ; the stream is about fifty fathoms broad, and we saw several trees floating down it. Our steersman,

who had been up it with Padre Plaza to Quito, told us that in the dry season it was full of shoals, over which they were obliged to drag the canoes, but that the navigation was good in the rainy time. Some gold is brought down by this river, and there are establishments upon it for collecting the metal ; but the chief article of commerce is sarsaparilla, which is exchanged for the salt brought from the Huallaga. We touched at Oran, on the north bank, about seven miles from the mouth of the Napo, and found it a small village in a swampy situation, and were not surprised that the inhabitants meant to leave it. We did not reach Pebas till a quarter before nine at night, having in the course of the day made fifty-six miles.

The town is on the north bank of the river, and lies E. by N. from the mouth of the Napo ; it contains about two hundred inhabitants. We ascertained by examination, that the stratum which Lieutenant Maw here took for coal was a vein of dark blue clay, and that there was no rock in the bank. The scanty population are occupied in cultivating a few plantains, and collecting sarsaparilla and turtles' eggs.

On the 20th we got only a distance of twenty-nine miles to Cochiquinas, in a direction S. $\frac{1}{4}$ E. About three in the afternoon we saw a very black cloud coming on from the north-east, and our canoe-men were immediately aware that one of those terrific squalls which are so frequent upon the Marañon, was approaching, and began to pull for the lee-shore; we urged them to make for the weather-side, as that on which we might hope to find shelter, but they were more afraid of the trees, which on that side might be blown down upon their vessel, than of the waves to which they would be exposed on the opposite shore, and we were obliged to submit to their judgment. The rain was seen rushing in torrents from the cloud, which was occasionally pierced by vivid flashes of lightning, and we began to hear the thunder roll; a dead calm prevailed on the river, till the tremendous crash of the forest announced that the tempest was at hand: our men paddled with all their might, but could not make the shore before we were overtaken by the storm and driven with violence into the bed of canes which lined the margin of the river. The waves, notwithstanding

their protection, broke over our side, and it required the united exertion of all hands to bale out the water and keep her from being swamped. In a quarter of an hour the tempest was entirely past, the sun shone forth brilliantly, and we had a beautiful passage to Cochiquinas.

This village stands on the south bank of the river, and contains about one hundred and twenty inhabitants, who are composed of emigrants from Moyobamba and some civilized Mayorunas. The Governor and most of the men were absent at the time of our visit, and had gone up the Napo to collect sarsaparilla. We slept in a hut called the Quartel.

On the 21st we made thirty-seven miles, and having in the evening found a place on the southern bank where our vessel might lie in safety, we landed and cleared a spot of ground, and huddled for the night. Our course this day was S. E. by E. $\frac{1}{2}$ E. The following day we made thirty-five miles in a course N. $\frac{3}{4}$ E., and passed the night in a similar situation with that preceding.

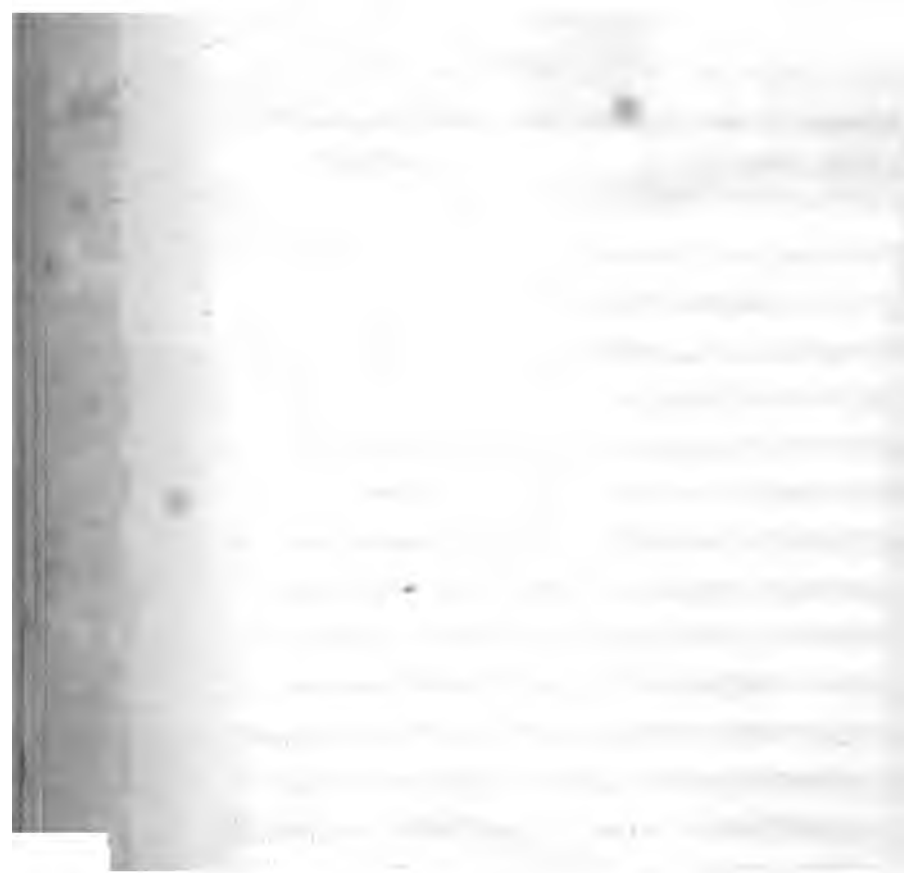
On the 23rd we touched at Loreto, with the intention of adding to our stock of provisions, but

found it a very poor place, and that nothing was to be had; we then dropped down the river to an island called Ticuna Island, in the middle of the stream, where we slept in a hut belonging to the Ticunas Indians. Our course this day had been S. E. $\frac{1}{4}$ S., and we had advanced thirty-eight miles. About this time we lost our little Ronsoc, who had become very tame, and a great favourite: we had given her the name of Rosa, and when called she would run to us. Unfortunately, a calabash of lemonade which we had made for our own use fell in Rosa's way, she could not resist the temptation, and emptied it, and paid for her imprudence with her life.

The shores of the Marañón are generally low from the Ucayali to the Rio Negro, and, excepting where they are broken by the mouths of tributary streams, present one continued mass of forest trees matted together with creepers, some of which are very beautiful. The appearance is at first very striking, but when the charm of novelty has ceased, grows very wearisome from its monotonous character.



THE GUYANA,
River Amozon.



CHAPTER XIV.

Tabatinga—River Yavari—San Pablo—River Ica—San Antonio—Tunantins—River Jutay—Fonteboa—River Jurua—River Japura—Egas—Coari—River Purus.

ON the 24th we arrived at Tabatinga by half-past eleven in the morning, having come from our last resting-place fifteen miles in a S. S. E. $\frac{1}{2}$ E. course. This is the frontier town of the Brazilian territory on the northern bank of the Marañon. It has a fort, which is entirely in ruins, and four brass guns, which have no carriages: it is peopled with Ticuna Indians, whose number is subject to great variation, there being sometimes as many as six hundred, and at others not more than four hundred inhabitants, for they are a very restless wandering race. There is a church and a convento, the latter of which is the residence of the Commandante, who is very strict in his orders that no vessels should pass the town without communicating with him; for not complying with which

some of our companions had nearly suffered severely.

The Balsa with the Padre's goods drifted down the stream, and in the dusk of the evening of the 23rd came opposite the fort: as soon as they were perceived they were hailed by the sentry and ordered to put in, but as the Indians on board her understood no more Portuguese than the sentry did Pano, they took no notice, and drifted on; and, indeed, if they had understood him ever so well, they could not have complied with his orders, for it was utterly out of their power to have brought the raft in. The consequence was, that several shots were fired at them by the garrison, but fortunately without doing any mischief, and the stream carried them out of the reach of the Portuguese muskets.

The Commandante, a Brazilian officer, received us very kindly, and made us his guests, and very hospitably pressed us to prolong our stay with him. The priest, Padre Bruno, is the principal merchant of the place, and carries on a brisk trade, both up and down the river, in the produce of the country, which is chiefly wax, gum, resin, and

sarsaparilla. The time which is usually necessary for a vessel to come up from Para to Tabatinga, in the rainy season, is eight months, but the voyage down does not take more than two.

The Marañon, and most of the rivers which fall into it, are as well calculated for steam-navigation as any waters in the world, and there is an inexhaustible store of fuel growing on the banks of all of them. The advantage of such a mode of ascending these streams may be seen by contrasting the present length of a voyage from Para to Tabatinga, with the time necessary for a steamer to perform the same distance, which, exclusive of stoppages, it would probably accomplish in five weeks. The rainy season sets in in the upper parts, near the Andes, about the end of September, but does not commence at Para till towards the end of the year. In some parts of the Marañon there is a prodigious difference between the depths of the water at the highest and lowest periods, which at Egas we ascertained exceeded forty feet. There is no doubt, however, that the river is at all times of the year navigable for vessels of considerable draft, far above the mouth of

the Ucayali; and, although a great quantity of fallen timber is floated down its stream, there is ample room to avoid it. The present chief impediment to navigation is the want of hands, for the Indians, from having been severely treated by the Brazilians, and compelled to work in the government plantations, have retired very much from the banks of the river to the interior; but this deficiency would be but little felt in a steamer, which requires so few hands to work her.

We left Tabatinga on the 25th, in the afternoon, and about a mile below the town met with three large islands. Our boatmen wanted to take the left stream, which ran in a S.E. by E. direction, and was much the shortest, but we wanted to see the mouths of the Yavari, which runs into the Marañon from the south, opposite these islands, and made them take the right hand channel in the direction of S.S.W. We landed on one of these islands, which is named Dugal, and cleared a place for our night's lodging, having come only six miles, but it was necessary that our Indians should have some time to prepare the place of rest, and there was not sufficient day

remaining to allow us to examine the mouth of the Yavari satisfactorily.

On the 26th we visited it, and found that it is divided by two islands into three streams, the largest of which was about a quarter of a mile wide, and sixteen fathoms deep, with a current running about two miles and a half in an hour. We had afterwards an opportunity of obtaining more information respecting this river at San Pablo, from a resident at that place, Don Matias José Bentez, who had gone up it several times to collect sarsaparilla: he represented it to be navigable for canoes of the largest class, as far as a month's journey up the stream, but said that it then became shallow and confined between mountains; and he stated that he had learnt from persons who had been higher up it than he had, that it soon afterwards was divided into several small streams. Padre Plaza had surmised, from the information he had got from Indians, that the Yavari might be the lower part of the Beni, but Senhor Bentez's statement, which is entitled to full credit, shows that this cannot be the case.

We slept this night upon the right bank, on a

spot which we cleared for the purpose, and found we had advanced, in the course of the day, thirty-six miles; our course S.E. by E. On the 27th, we made thirty miles in a course N.E. $\frac{1}{2}$ N., without any other incident than that of shooting an alligator about ten feet long, and slept on the left bank of the river, at a spot where we found two families hutted, who told us they came there for the purpose of catching vaca marina, and that, in the dry season, they were in the habit of frequenting the same place to collect turtles' eggs.

On the 28th we got as far as San Pablo, a distance of forty-four miles in a N.E. $\frac{1}{2}$ N. direction. The town has two other names, viz., Olivença, and Yavari, the latter of which has been lately given to it by the Brazilian government: it stands on the south bank of the river, and is at least as large as Tabatinga; but we could not ascertain the amount of its population. A considerable trade is carried on from hence with Para in sarsaparilla and manteca, of the latter of which a great quantity is made on the playas in the neighbourhood, for which purpose, in the dry season, when the turtle are depositing their eggs, the In-

dians erect huts upon the playas, and prefer living there to taking up their quarters on the main-land, where, amidst the swamps and forests, the insects abound, and from which these places are comparatively free. When the turtle eggs begin to hatch, the young are said to come out of the sand in such numbers as sometimes, in the night-time, to cover the floors of the huts.

The vessel which brought us from Sarayacu was to go no farther, and we were here to take leave of our crew, who were by far the best watermen we met with in the whole of our voyage. Their manner of paddling deserves notice : their stroke was regular, and for the first three-quarters of an hour slow, after which it gradually quickened, till at the end of an hour and half they were striking as fast as the paddles could be moved, and the canoe seemed to fly through the water. One inconvenience, however, resulted to us from this, for the shaking of the vessel, produced by the rapidity of the strokes, had a considerable effect upon the going of our chronometers, and deranged them very much. The two paddlers at the bow at length sung out, and the whole immediately

lengthened their strokes and joined in the chorus; the two first then changed sides, so as to relieve themselves by a change of arms in paddling; as soon as they resumed their work, they were followed by the next pair, and so on till the whole had changed sides; and by these means the vessel never lost way. At the end of four or five hours they ceased paddling and rested for an hour, letting the vessel float down the stream, while they drank masata, a jar of which always stood on her bow. A calabash was filled with water, and a few handfuls of the masata put into it, and squeezed and stirred about with the hand, so as to mix it with the water, and it was then passed round.

The length of time that these men will continue to pull, with these short intermissions, is quite incredible. Our boatmen had hitherto been our cooks, but as from this time it was necessary that we should perform that office for ourselves, they burnt us a sufficient quantity of charcoal to supply us with fuel for this purpose, almost all the rest of our voyage to Para. We had every reason to be well pleased with the companions we had had for

the last three weeks, and parted from them with regret, which we really believe was mutual.

As it was necessary that we should make a fresh start from this place, we applied to Senhor José Bentez, the principal resident, for information as to how soon we could obtain a conveyance to Para. To our dismay, he replied that we should not be able to procure one before December, when one of his vessels would proceed to that port, in which we might take our passage. As March was not yet over, it may easily be conceived that we did not much relish the prospect of spending between eight and nine months at San Pablo; and, upon consulting together, we agreed that, rather than make such a dismal sojourning at this place, we would drift down the river on Padre Plaza's balsa, which had completed its service, and could not return up the stream. On the following day, however, upon our asking Senhor Bentez whether it was not possible for us to purchase a vessel, he said that might be done, if we had the means. We accordingly went to the port, and having found one belonging to him which would suit our purpose, we inquired whether he would

sell it, and for what price. He said he would part with it for sixty dollars ; but, as we had only thirty, we proposed that he should take sarsaparilla in payment. This he at first declined, but in the end agreed to take half our stock of cash, and the remainder of the price in sarsaparilla and a few other articles.

Our new vessel was about twenty-five feet long, and eight wide ; the after-part was decked to the length of twelve feet, nine of which were covered by a fixed frame, near four feet high, and thatched with palms : this formed our cabin, through which the rudder-post passed ; and the steersman stood on the top. In the centre of the vessel was a well, two feet wide, in the fore part of which the mast was stepped. Before the mast was a frame, about a foot high above the gunwale, with a thatched covering almost to the bow, in which the men stood to row, which they did with paddles lashed to poles about ten feet long, passing through grum-mets made of creepers and fixed to the uprights of the frame. When the men returned, they used their paddles unlashd from the poles to row their canoe back.

We could get no more than two paddlers and a steersman to go with us to Tunantins, which is about three days' journey down. We towed the little canoe which carried our birds; in addition to which we had several monkeys, parrots, trumpeters, and other birds, in our own vessel, amounting in number altogether to about thirty.

On the 2nd of April we again got in motion; but as we did not set out till the afternoon, we went only four miles in an E. by N. direction, and made our vessel fast for the night to the island of Canima, in a caño, or mouth, of the river Iça, which is called by the Spaniards Putumayo. The passage up this caño to the main stream is a distance of six days' journey. We slept on board our vessel, and continued to do so during all the rest of our voyage, except at places where we passed more than one night.

On the 3rd we made twenty-eight miles in a course E. by N. $\frac{1}{2}$ N., and spent the night among some canes on the bank of an island in mid stream, which was quite overflowed. We called it Swampy Island.

On the 4th we started early, and reached the

village of Matura (a distance of twenty miles) by noon. It stands on the south bank of the river, and was, when we visited it, almost deserted by the men, who were all engaged in fishing ; but we got some oranges, and a piece of wood to make a deck for our vessel, over the well.

Twenty miles lower, we crossed the mouth of the Iça, which is nearly a mile in width, and from sixteen to twenty fathoms in depth : it flows at least three miles an hour. From the information we obtained from a person resident at San Antonio, a village three miles below the mouth of the river, and who appeared to be well acquainted with it, we learnt that it is navigable in the rainy season for a considerable distance up, but not in the dry months. Cocoa and sarsaparilla are the chief produce of the countries through which it flows. We passed the night in the port of San Antonio, a village containing between three and four hundred inhabitants, of the tribe called Juries, whose hair curled so closely as to resemble the African woolly head. The women had both cheeks tattooed.

We got to Tunantins soon after noon on the 5th,

having come twenty-two miles in an easterly direction. The village is very prettily situated about a mile up a small stream of the same name, which falls into the Marañon from the north, and is said to be navigable for a week upwards. It was first settled by Senhor Moray, a Portuguese, in 1813, who still lives there, and appears to be considered by his villagers as the father of the society, whom he has always treated with great kindness. The inhabitants are Indians of the Cayshanás tribe, and were ninety-nine in number when we were there. Senhor Moray's house was the neatest we had seen in the course of our journey down the river. He had a small garden, and turtle-pond, and some plantains, all fenced in; and we saw a few horned cattle, and pigs and poultry in abundance. He treated us very kindly, supplied us with what we wanted, and would not hear of receiving anything in return. Turtle and vaca marina are plentiful here; and we learnt from him that not less than 1600 jars of manteca were annually made, and sent down to Para, where it sells for eight or ten dollars a jar. A large quantity of farinha made from yuca and mandioca is also exported.

We changed our boat's crew at this place, and found no difficulty, through Senhor Moray's assistance, in procuring three fresh men, to take us as far as Fonteboa; and an Indian having requested us to give him a passage, we agreed to do so on condition that he would assist in paddling. Our former crew were paid half a yard of tucuya each per day, which was considered equivalent to a rial.

On the 6th we dropped down to the uninhabited island of Bradua, where we passed the night, having made thirty-two miles in a N. E. direction. The river, during the greatest part of its course from Tunantins to Bradua, is divided into two streams, of nearly equal size, by the large islands of Itapea and Timocteo. On the north bank, and opposite to Bradua, a stream, three or four hundred yards in width, runs into the Marañon, which is said to come down from the Japura.

The night of the 7th we passed at the mouth of the river Jutay, which falls into the Marañon from the south; having advanced, in the course of the day, twenty miles. This river is at least half a

mile broad ; and we found, by sounding, that it was seventeen fathoms deep in its centre. We were unable to obtain any good information as to its course or navigability ; but our steersman assured us it was reputed to be navigable for a long way up.

On the 8th we made sixty-two miles, and got to Fonteboa late in the evening ; in the course of which the river ran for several miles in a N.E. and northerly direction, and then turned to the southward and eastward. We passed three islands called Yurimanteo, and through an arm of the river between the island of Cacao and the southern bank, for about four miles, till we reached the river of Fonteboa. The town is about a mile and a half up the stream, which is beautifully clear ; from which circumstance it probably derives its name. It is a small town, and contains about 250 inhabitants, who are a mixed population of several Indian tribes and some Brazilian creoles. The port is a very good one, and has a sufficient depth of water for vessels of any size.

We met with some difficulty in procuring a fresh boat's crew at this place ; for when we pre-

sented our passports to the Juiz de Paz, we found his worship could not read ; so some of his attendants took the papers for the purpose of reading them to him ; but, in doing so, they made such a mess of them, that it was no wonder the poor man was completely puzzled, and we were obliged to take them, and read them to him ourselves. When we had done, he did not seem to be much wiser than he was before ; and insisted upon knowing who we were, and where we came from, and what our business was. We informed him that we were officers of a ship of war of his Britannic Majesty ; that we came from Lima ; and that our business was to make astronomical observations on our way down the Marañon to Para : but he seemed now to be in a state of " confusion worse confounded ;" and probably could not form a single idea from any part of our explanation, and told us that he should not furnish us with men. We, however, made ourselves intelligible to him upon this point, by stating, that if he did not, we should represent his conduct at Para, and he should feel the consequences : he then furnished the men.

On the 9th we proceeded twenty miles, and at

night fastened our vessel to the southern bank of the river. On the 10th, at the distance of six miles from our last night's resting-place, we came to the mouth of the Jurua, which runs into the Marañon from the south, and appeared to be about a quarter of a mile broad ; but our steersman said it was wider at a short distance from the mouth, and was navigable for a considerable way up. We sounded, and found that, at the depth of twenty fathoms, in the mid stream, we had no bottom.

On the 11th we got on thirty-eight miles, and rested at night at the entrance to a lake called Guara, on the right bank. On the 12th, on our way to Egas, we passed one of the mouths of the Japura, which is opposite the village of Caissara ; but the Marañon being in this part full three miles wide, and our course taking us close to the southern bank, and there being several islands between us and the opposite shore, we could not form any opinion, from our own observation, of its magnitude. We were told at Egas that it was navigable for a month's journey up the stream, in the rainy season, for vessels of a large size ; but that, in the dry time, the shoals rendered it scarcely

passable in a canoe. Manteca, sarsaparilla, cocoa, vanilla, and a sort of nutmeg called puxiri, are brought down it.

We reached Egas at half-past nine at night, having come forty-eight miles from the Lake of Guara. Egas stands on the bank of a lake, on the south of the Marañon, which is formed by the river Teffe. The lake is as much as six miles broad, but the channel by which we ascended to it, and which is in fact the mouth of the Teffe, is not above 200 yards in width, but about a league long. The town, by a recent edict of the Brazilian government, has changed its name to Teffe. They have also been pleased lately to restore the Indian names to almost all the towns within their territory upon the Marañon. The population is a mixture of Brazilians and several Indian tribes, and does not exceed 300 persons. The town is regularly built, but the houses are very indifferent; indeed, there is but one good one, which belongs to Senhor Cauper, a Portuguese. This gentleman met us on the shore at our landing, and very kindly proffered us every assistance and accommodation in his power.

As our vessel wanted some repairs, and it was necessary to alter her by raising her sides to fit her for the navigation of the lower part of the Marañon, which from its immense width has somewhat the character of a sea, we determined to pass some days here. As soon as we got to the beach our boatmen said they were anxious to get back, and would set out immediately, to which we objected, as we could not then get at the tucuya with which we were to pay them for their work, and which had been stowed in the hold: they said they did not care about payment if we would give them a little farinha, which, finding them bent on departing that night, we did, and added some scraps of tucuya which we had in the cabin. The next morning, when we unloaded the vessel for the purpose of her repairs, the cause of the impatience of the Indians to be off appeared pretty clearly, for we found that they had contrived to steal our whole roll of tucuya, which was our stock for payment of the expenses of the remainder of our journey. They probably effected this on one of the previous nights, when the vessel was made fast to the bank, and concealed

the bale among the bushes, where they could easily find it upon their return. We thus found ourselves in the pleasant predicament of having fifteen hundred miles to travel down the river, with fifteen dollars in our pockets to pay the expense of the journey. In this dilemma Senhor Cauper very kindly tendered his aid, and relieved us from our distress by giving us, in exchange for a double-barrelled gun, (which had been a present from Captain Paget, and which we very reluctantly parted with,) the amount of ninety dollars in salt fish, farinha, tucuya, and a sail for our boat.

We hired a house during our stay, for which we paid a dollar, and considering that it had not a single article of furniture, and that the roof was so full of holes that the rain, which fell constantly, came in at every part, so as to make it very difficult to find a dry spot to sleep upon, the rent was high enough. Senhor Cauper's hospitality supplied our meals, for which he would accept of no compensation.

There are thirty or forty acres of pasture-land about the town, which support a few cattle. The

principal exports are sarsaparilla, manteca, farinha, and cocoa: a schooner laden with these articles sailed from hence for Para the day after our arrival. We were less annoyed by mosquitoes and sand-flies here than at most other places, but a little red insect, hardly perceptible to the naked eye, amply made up for their absence: no clothing was a protection against it, and it produced an intolerable itching over the whole body, which it required Job's patience to refrain from scratching, and scratching only made it worse: the only relief was an application of spirits.

Some Indians, who were employed on the cocoa plantations up the Teffe, informed us that the river was not navigable above one day's journey up, and they added that it was a branch of the Jurua, which appeared to us not to be improbable.

We were obliged to remain at Egas till the 24th, when we again embarked. We had increased our collection of living animals with a few green parrots, but they made such an incessant noise that we very soon turned them loose into the bushes, for whenever a bird flew over the boat they began to scream, which soon induced the

macaws to join the chorus, and it became impossible for us to hear each other speak, so that we were heartily glad to get rid of our clamorous companions.

As we left Egas late in the day, we proceeded no farther that evening than the mouth of the lake. On the 25th we dropped down about thirty-five miles, and at night fastened our vessel to some bushes in a shoal part of the river, under the shelter of two islands called Catua. On the 26th we made forty miles more, and passed the night fast to an island in the middle of the river, called Sorobi.

On the 27th we entered the lake of Coari, the mouth of which is twenty-one miles below our last resting-place, having had incessant storms of thunder and rain during the three preceding days' voyage from Egas, which, as the wind was always against the stream, produced such a swell on this wide expanse of water, that we were frequently obliged to run in amongst the reeds for shelter. We may here observe, that in the whole course of our voyage down the Huallaga, the Ucayali, and the Marañon, we found the wind always blowing

in a directly contrary course to the stream, and this notwithstanding its frequent windings, except when interrupted by a squall. During the whole of our voyage from Sarayacu to Para, a fine day was a rare occurrence, thunder, lightning, and rain being our constant attendants. Had we commenced our expedition four months earlier, we should probably have had fine weather during the whole time, but we unfortunately started at the beginning of the rains, and they accompanied us throughout our whole course.

The mouth of the Coari is not above a quarter of a mile wide, but at the distance of half a mile up, it expands into a lake which is four miles across; at the entrance of it on the left hand is a small village called Coari, but the town of that name is twelve miles further up, and on the same side of the lake. The lake is fed by three rivers, the Coari, the Oiracuparanna, and the Araua, the former of which is a considerable stream, and is said to be navigable at all times of the year, although in the dry time the lake is reduced to a shallow channel not above a yard deep. When we reached the middle of the lake, a heavy squall

came on and obliged us to run before the wind into a little creek partly sheltered by trees, but which, owing to the then height of the lake, stood deep in the water, and a considerable sea rolled through them, so that in our harbour we were not altogether without fears of being swamped. When the storm was over we got off again, and rowed to the town, which we reached between three and four o'clock in the morning of the 28th.

Coari looks very pretty from the water: it stands on a piece of clear ground covered with grass, and at the back is sheltered by the forest: the houses are scattered about without any order or regularity; the inhabitants are chiefly of the Catauxis tribe, and are about three hundred and fifty in number. This tribe occupies all the lower part of the river Coari, the upper parts of which are in the possession of various warlike tribes, who admit of no communication from strangers. Its products are sarsaparilla, manteca, and black wax; a little rice and Indian corn are also grown.

We procured fresh men to take us as far as Barra on the Rio Negro, and dropped down to the mouth of the Coari, where we made fast for the night among the trees.

On the 29th and 30th we continued our course throughout the night, except that on the former we took shelter from a squall for a short time under an island which lies in the mid-stream opposite one of the smaller mouths of the river Purus, called Camara. On the night of the 30th, the stream being immensely wide, and without islands, we fastened our vessel to a large tree which was floating down the river, in order to prevent our being driven on shore in case a squall came on. In these two days we made about one hundred miles, and in the latter passed the Cui-uana and San Thome, mouths of the Purus.

Early in the morning of the 1st of May, we passed the principal mouth of the Purus, which we judged to be half a mile wide. We were unable to procure any information respecting this river, but that it was a very great one; this was confirmed by a manuscript account of the country which we picked up at Barra, and which was written by a Portuguese missionary priest, Padre Andre de Sousa, who had the character of being a very intelligent man, and who spent several years in travelling about the countries on both

sides the Marañon. He states that the Purus takes its rise in Peru, and runs parallel to the Madeira. If almost all the accounts which we have seen of the river Beni did not agree in stating that it falls into the Madeira, we should have been inclined to hazard the conjecture, that the Purus and the Beni were one and the same stream.

We intended to have drifted down the river during the night, but heavy squalls coming on, we were obliged to take shelter in a creek on the left bank for some hours. On the 2nd we passed the village of Pesquera early in the morning, and several chacras, or farms, and one a coffee plantation, on which we landed to cook our meal. The owner of it, a Portuguese, seeing how we were employed, was so kind as to send us down a mess from his own dinner. In the evening we had the misfortune to drop our thermometer into the river while taking the temperature of the water, and we had no longer the means of keeping our register. At midnight we stopped at the mouth of the Rio Negro, having made one hundred and four miles in the two days.

CHAPTER XV.

Rio Negro—Barra—River Amazon—Santarem—River
Tapajos—Gurupa—Para.

EARLY in the morning of the 3rd we entered the river Negro, whose beautifully clear water forms a strong contrast with the thick stream of the Marañon; it flows smoothly, and the current is hardly at the rate of three miles in the hour. At ten o'clock we arrived at the town of Barra, which is now called Manoa. It contains about one thousand inhabitants, nearly all Indians; but the population is said to have been on the decrease ever since the mutiny in 1832, when the Commandant was killed, and the town has the appearance of being on the decline, for many of the houses are in a state of decay. There was formerly a great manufacture of pottery, but it is now quite given up, and the large building in which it was carried on is abandoned to ruin. Boat-builders, carpenters, and smiths, are the only

artizans of the place ; the chief occupation of the people being fishing. Their salt-fish is one of the principal articles of their export trade, but besides this they send cocoa, coffee, manteca, tobacco, Brazil nuts, and wax, to Para. The garrison consists of twenty men, but the fort is entirely destroyed, and there is not a gun left. There is an hospital, but no medical man to attend it ; and two churches, but only one priest.

An Italian, Signor Enrico Antonio, is the principal man in the place, and carries on almost the whole of the export trade. We had letters of introduction to him from Senhor Cauper, and he treated us with the greatest hospitality ; he gave us the use of the best house in the town, and supplied us with our meals during the whole of our stay, which was four days.

While we were at Barra we met with two Spaniards, who had come from a missionary settlement on the Orinoco by water the whole way to Barra, by descending the Caciquiari, which is the branch of the Orinoco, which turning to the south, falls into the Rio Negro near San Carlos. They had been employed to escort a priest who had

charge of a sum of money for some of the missionary stations on the Orinoco, and, thinking the opportunity a favourable one to make their fortune, had murdered the Padre, seized the money, and fled by the above-mentioned route to Barra. From one of them, who was a very intelligent person, we got a good deal of information respecting the towns and countries which he passed through in his flight. The map which we sketched from his dictation of the course of the Caciquiari, from the point of its division from the Orinoco, and of the Negro, from the point where the Caciquiari falls into it, to Barra, will, perhaps, be the best mode of giving the information which we obtained from him, and which, in all cases of doubt, was corrected by reference to two other persons resident at Barra, who were well acquainted with the Negro. The Caciquiari, they told us, was navigable at all seasons, quite up to the point where it leaves the Orinoco.

We received at Barra presents of an aguila real, or harpy eagle, and an ocelot, which we had the good fortune to bring home alive, and which are in the Zoological Gardens.

The course of the Marañon from Barra downwards is well known, and as we were from thence obliged to drift down the river at night, and to pass through the smaller channels formed by the islands, to avoid the sea of the main stream, we had not the opportunity of continuing our observations as before, and the map of our route which we made ends with the Rio Negro.

In the course of our journey we had to contend with many difficulties in fixing the position of the places which we visited. During our land journey the mules, from frequently lying down, and from rubbing their loads against trees and rocks, often deranged our sextants, and the roughness of the roads affected our chronometers sadly; the latter inconvenience we also experienced sometimes (as we have already mentioned) when we were afloat, from the tremulous motion of our vessel. In addition to this, it rained almost every day during our voyage down the Marañon, and the sky was very seldom clear from clouds. When we landed, the forest was often so thick and close around us as entirely to prevent our view of the heavens, and though in some places we were able, by cutting

down trees, to open a small space for this purpose, we could not often get a clear sky in the direction in which we wanted it. Upon making up our calculations, however, and comparing the results of our observations with our dead reckoning, we find the differences so small as to justify us in entertaining hopes that we have not been much out in the positions we have assigned to the places which we visited.

We were six days going from Barra to Santarem, a distance of three hundred and fifty miles, on one of which we met a canoe coming up the river decorated with flags, and a drum beating; our canoe-men begged to speak with this vessel, which we found was carrying what is called a "Divinidade," that is, a silver-gilt crown ornamented with ribands. This was a religious begging expedition: our boatmen crossed themselves and kissed the crown, and we were invited to do the same; but we made our excuses, and, as custom required some donation, we presented a few copper pieces, and the people on board the canoe sang us a hymn.

In the night of the 12th, as we were floating

down the river, we were suddenly roused by the vessel bumping against trees, and found that the stream, which ran with great velocity, had carried us out of the main river, and that we were among the trees growing upon an island, which, from the height of the river, was quite under water. The vessel was twirled round several times before we were able to make her fast. At length we succeeded in getting her through the trees across the middle of the island, and in the morning contrived to warp out and regain the main stream.

On the 13th we reached Santarem, on the south bank of the Marañon, by far the largest town we had seen upon the river, as it probably contained from five to six thousand inhabitants. It is about half a league up the Tapajos, and carries on a considerable trade with the towns situated upon that river, which is navigable as high as the river Preto, which falls into it in lat. $12^{\circ} 10'$. From thence to the point where the river Cuyaba is navigable is a distance, overland, of about six leagues, and the latter falls into the Paraguay river; thus, with this small interval, a communication by water exists between the Marañon and the river Plate.

There are many Jews settled at Santarem, who go up the Tapajos and bring down gold-dust and diamonds in considerable quantities, the latter of which afford them a large profit, and are chiefly found in the Sierra which lies between the sources of the Tapajos and the Paraguay river. Beef is to be had in abundance at Santarem, and we obtained a store of biscuit, which, to us who had not tasted it for near eight months, was a real luxury. A great quantity of small fish are taken at this place, and it has an excellent port, in which we found several vessels lying, and among others a Brazilian schooner of war.

During our stay we watched the river very narrowly, to ascertain the effect of the tide, but could perceive none whatever ; this might probably be owing to the swollen state of the river preventing its being affected by the tide, which is said to extend as far up as Obidos, which is twenty leagues above Santarem.

We staid four days at this place, during which we were hospitably entertained by Mr. Edward Jeffereys, an English merchant settled there, who was of essential service to us in procuring men to

navigate our vessel to Para, and in which we ourselves had found great difficulty. We had been told at several places in coming down the river, that the state of affairs at Para was such that we should run great risk by going there, for that the Indians were murdering all the Europeans; but as we had nothing to do with the political dissensions of the country, and were most anxious to get out of it as soon as possible, we determined to proceed at all hazards.

Mr. Jeffereys told us that the lower part of the river was infested by a Portuguese creole, called Jacco, who had murdered great numbers of Portuguese, and against whom he recommended to us to be on our guard. We did afterwards fall in with this gentleman on the island of Marajo; he was the first person we met on landing there, and his schooner was lying off the island in the channel; he immediately entered into conversation with us, and asked from whence we came, and upon being told from Peru, he said he supposed we had plenty of money: we assured him that he was very much mistaken, and after a short conversation, he said he had a great respect for the

English, and invited us to go into a house which was occupied by a Welshman, named Davies, as manager for Mr. Campbell of Para, and take a cup of coffee. We went in, and Davies, who appeared a good deal alarmed at his guest, immediately supplied the coffee, and seemed to be very happy at getting rid of him so easily.

On the night of the 16th we left Santarem, and got to Gurupa on the 20th, a distance of 200 miles, without any incident worth noticing, except that on the last of these days a large tree fell into the river, as we were passing it, close to our vessel, which must have been swamped, if it had struck her. We landed at Gurupa, to procure fresh provisions for our eagle and ocelot; and we got a sheep and a goat, which we shared with them. A few leagues before we got to Gurupa, the river appeared to be of greater width than we had before seen it, and we judged it to be as much as four miles across. This was the first place where we perceived any effect from the tide.

In the afternoon of the 21st we entered the branch of the river which leads to Para, and reached the town itself on the 29th of May. We

found his Majesty's sloop *Dispatch* lying in the port, and went on board her before we landed. Captain Daniell, who commanded her, received us most kindly, and all his officers pressed us to accept anything they had which could be of use to us. Captain Daniell offered us the constant use of his table, and, if we chose it, to stay on board his ship ; but, as we had a number of living animals, besides a great quantity of luggage in the shape of arms, &c., we declined the offer ; and he carried us on shore, and introduced us to the Messrs. Campbell and to Mr. Blachfield, the principal British merchants in the place, for whose hospitality and attentions during our stay we have the greatest reason to be grateful.

We spent fourteen days at Para ; and during that time the *Racehorse*, Captain Sir Everard Home, came in to relieve the *Dispatch*, from whom also we experienced the most unremitting kindness. Messrs. Campbell procured us a house ; but the state of Para was such, that it was very unsafe to venture out after it was dark, on account of the frequent assassinations which took place. The troubles, however, which then existed in

Para were but the prelude to the more terrible calamities which have since befallen the town. When we were there, almost all the Brazilians and Portuguese who had been able to get away had made their escape; and of those who had not been fortunate enough to succeed in doing so, some hundreds had taken refuge in the houses of the English and American residents. Mr. Campbell had nearly forty in his house, who were, for the most part, supported by him. Among other persons with whom we made acquaintance at Para was Dr. Natterer, a German gentleman, sent by the Emperor of Austria to collect specimens of natural history in South America, and who had been resident there nearly seventeen years. He had sent off great numbers of the skins of the beasts and birds of the country, and also many living specimens, at different times; and had, when we were at Para, a considerable collection of both, with which he intended soon to take his final departure from the country, and return to Vienna.

He succeeded in removing all his preserved specimens, but was obliged to leave the living

animals behind him, and they were destroyed by the insurgents. The most remarkable animals in his possession were two white curassows, which were the only birds of the kind which we saw in the country, though we made many inquiries for them in the course of our voyage down the Marañon; for Ruiz, our guide down the Huallaga, had told us of the existence of such a species, and recommended our making inquiry for them in the line from the mouth of the Ucayali to Tabatinga. We followed his advice, but without success.

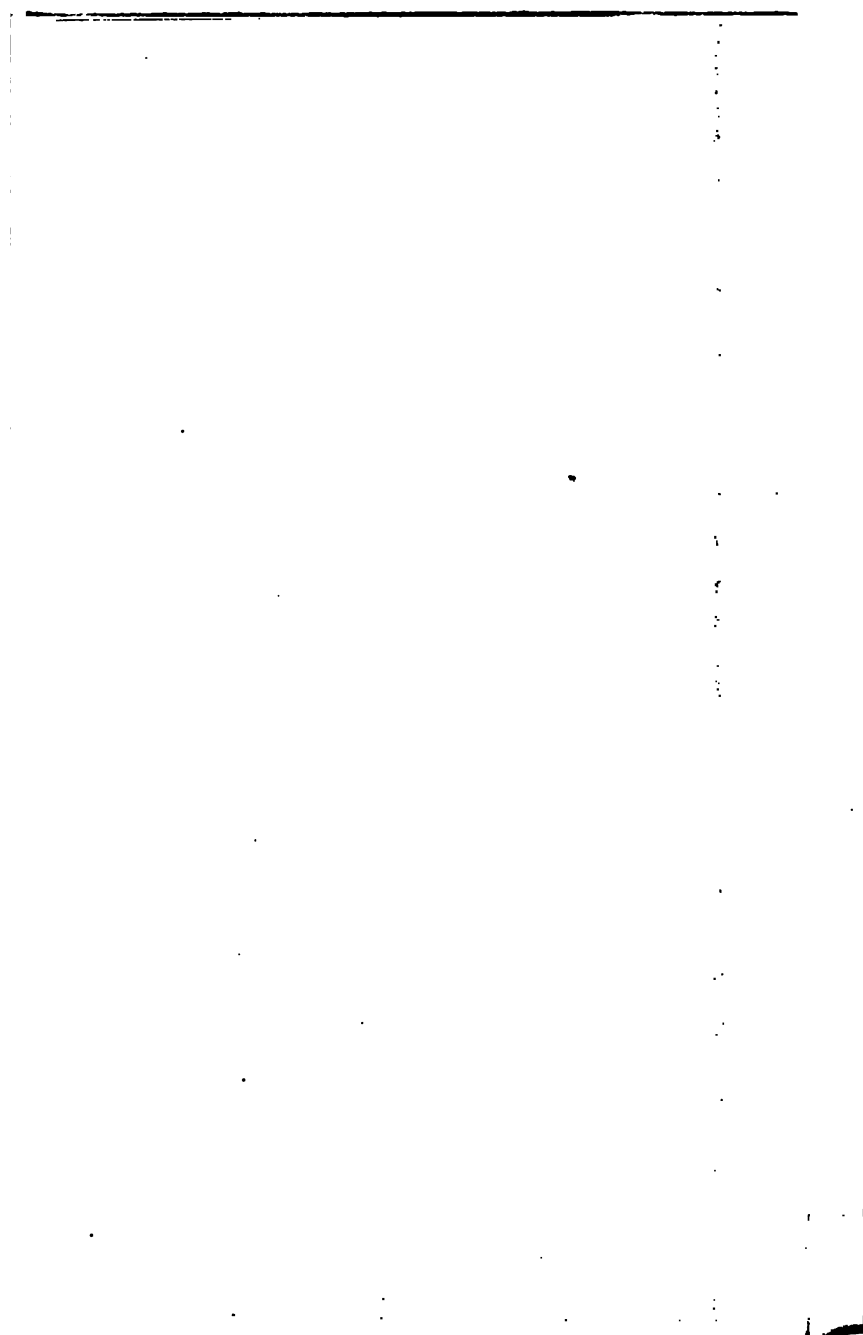
Many of the inhabitants at Para are said to keep boa-snakes in their houses for the purpose of destroying the rats. In the warehouse belonging to Mr. Smith, the American Consul, we saw a very large one, which was between fifteen and eighteen feet long: he said it was perfectly tame, and that he never supplied it with any food, and as it never did any mischief he supposed it caught a sufficient quantity of rats for its support. When we saw it, it was partly coiled round a cross-beam fixed to two uprights, which had been placed there for its use. It had lately cast its slough,

and the brilliancy of its colours was inconceivably vivid.

Captain Daniell offered to take us with him to Barbadoes, from whence we might get a passage to England, but as a British merchant-brig, the Creole, was lying in the Port, and about to sail in a few days direct for London, we engaged our passage on board her. We left Para on the 14th of June, and reached Falmouth on the 5th of August. All our animals perished on the voyage, except the eagle, the ocelot, a monkey, and a few curassows and macaws.

Thus ended our expedition, which, from our quitting Lima to our arrival at Para, occupied eight months and ten days; and although we did not succeed in attaining the object for which it was undertaken, we hope it may not prove altogether useless, and may in some respects add to the store of information previously possessed respecting the countries which we traversed.

LONDON :
Printed by WILLIAM CLOWES and SONS,
Stamford Street.



LONDON:
Printed by **WILLIAM CLOWES and SONS,**
Stamford Street.

.....

LONDON:
Printed by WILLIAM CLOWES and SONS,
Stamford Street.

1861

1862

1863

1864

1865

1866

1867

1868

47

47



1

1



